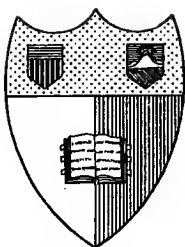


PSYCHOLOGY
—FOR—
BUSINESS EFFICIENCY
GEO. R. EASTMAN



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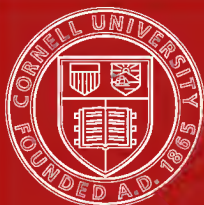
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PSYCHOLOGY
— FOR —
BUSINESS EFFICIENCY

BY

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AUTHOR OF
PSYCHOLOGY OF SALESMANSHIP
AND
PSYCHOLOGY OF ADVERTISING
(IN PREPARATION)

*Business has increased in efficiency and in honor as a career,
as it has intelligently employed science and art
in the solution of its problems*



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FOREWORD

Business and life can not be separated. Business concerns, and is concerned with all the factors and activities of a rightly ordered life. The principles which make for business efficiency are the principles which make for the efficient life.

The business man must have knowledge of the material factors and processes with which his business is concerned, and skill in dealing with them. But notable success can be obtained in no line of business, unless one knows men, and has skill in influencing them. Skill in influencing men comes from knowledge of the mental processes and factors which determine the behavior of the men. Psychology furnishes this knowledge.

To become efficient in business one must first determine clearly and wisely the end to be gained by the business activity. He must rightly apprehend the best available means for attaining the end. He must acquire skill in employing the means. He must devote himself resolutely and unswervingly to the attainment of the end.

Business is concerned with rendering service to meet the needs and satisfy the interests of men. What is involved in rendering such service and the nature and function of needs and interests, will appear later on.

The final end, or aim, of business activities is to bring about a mutually advantageous exchange of services, or

of serviceable things. In this exchange, a fair amount of money, or of some other means of securing service, or some form of service is received in return for the service, or the serviceable thing offered in the exchange.

After one has clearly grasped the end of business activities the next essential is to master the means of attaining it. One must gain a clear understanding of the character and interrelations of the various factors which must be dealt with in rendering service. Efficiency demands that one have the knowledge and skill which enable him to deal with these factors in the most advantageous way. The most advantageous or efficient way is the way which involves the least expenditure of time, effort, and material resources.

Business is concerned largely with the properties of material things, with mechanical, industrial, and financial problems. This book has nothing to do with these matters, except insofar as they are involved in correlations with mental processes.

This discussion has to do only with the human element in business. It has to do with this element only as mental predispositions and processes become factors in business affairs.

The activities, or behavior, of men enter directly or indirectly into every step of the processes which promote or hinder the attainment of business success. Mental processes determine human behavior, which is ever present as a factor making for the success or failure of business activities.

The greatest problem in attaining business efficiency

is not concerned with the qualities of material things, or with mechanical, industrial, or financial processes. The problems of money, raw materials, machinery and finance are comparatively easy to solve. Yet experience has shown that it pays to employ well-trained men to deal with these matters.

The most important, complex and difficult problems of the business world are the problems of developing honest, loyal and capable men, and of directing their activities so as to get the best service they are capable of rendering. The problems of dealing with men are difficult because they involve dealing with the intangible and subtle mental predispositions and processes which determine their behavior.

The business world has long known that the problems of engineering, or of the various professions, can be solved only by one who has spent the time and effort required to master the various sciences which deal with the problems. Business men are just awakening to the fact that the science of human behavior can afford them assistance in solving the problems involved in dealing with men.

BUSINESS IS CONCERNED WITH PSYCHOLOGY

Business is engaged in supplying commodities to satisfy the needs of men, or in rendering other service to them. It is as vitally concerned with a knowledge of the needs and interests it serves, as it is with a knowledge of the material things it employs in rendering service. The business man should understand the processes that

go on in the minds of the men with whom he transacts business.

Efficiency in transacting business requires that one observe, learn, remember, think, form habits, exercise will power, influence the actions of others, etc. In order to have skill in influencing men one must have knowledge of the mental processes, the predispositions, and qualities of character which determine the course of their thinking, feeling, and acting. Psychology is the science which gives an understanding of these things.

One should have psychological knowledge to improve the working of his own mind. He should have this knowledge to increase his skill in dealing with the mental processes of others. Without psychological knowledge one can not be efficient in directing the activities of other men. Knowledge of the nature and working of the human mind, and understanding of the processes of influencing it, and skill in exercising this influence, are necessary parts of the equipment of the efficient business man. He must know the established truths of psychology which have a practical application in business affairs. Psychological knowledge supplies a large part of the foundation on which the science of business efficiency must be built.

If these statements are true, it must be evident that every successful business man must have acquired a considerable amount of psychological knowledge. While this is the case, it is also true that the psychological knowledge of the average man, who has not studied psychology,

is not as clear, comprehensive, and well organized as it should be, to give it the greatest usefulness.

One who has never studied a systematic work on psychology has some insight into many psychological processes. He knows in a general way what is meant by habit, memory, attention, interest, desire, decision, etc., but as he studies psychology he will find that his knowledge of these subjects is vague and inadequate. As one's understanding of the general principles which explain the mind's activities becomes more certain and accurate, his efficiency in business should increase. One can deal more effectively with mental processes, when he sees clearly what they are, and how they work. His more exact and better organized knowledge will help him in understanding and influencing the minds of the men with whom he deals. It is now recognized that in business, as in education, we should turn to psychology as a science dealing with matters of fundamental importance.

Many business men have long felt that a study of psychology should be of practical help to them. When they have taken up the standard works on the subject, they have found that the analyses and theoretical explanations, were involved in abstruse technicalities, and included much that did not seem to be practically helpful. The writers not only furnished no clue as to where or how to apply the principles in business practice, but also failed to make clear what could be used. As a matter of fact the ordinary psychological treatise contains much matter which can not be helpfully applied in practical business affairs.

A few psychological tid-bits have been included in the

treatises aimed to give instruction in salesmanship and advertising. They have aroused the appetite of the readers for more psychology. A few psychological monographs and special articles by psychologists have been put forth to meet the demand thus aroused. However, the appetite aroused by the tempting samples has not always proved a sufficient stimulus to insure proper digestion and assimilation of these contributions. Some of the current courses in salesmanship and advertising, along with much valuable practical knowledge, and some sound psychology, also contain many vagaries about the subjective and objective mind, and other matters which leave the reader groping in the dim obscurity of the labyrinthine maze of the subconscious, which entangles even those who have gone somewhat deeply into psychology.

In psychology, as in other matters, "A little learning is a dangerous thing." Isolated fragments of psychological knowledge are likely to be misinterpreted and misapplied, when not viewed in proper relation to other psychological principles. One needs a foundation, or apperception basis, consisting of a knowledge of general psychology, in order to view in the right perspective and properly apply the psychological principles which are practically helpful in business. Our aim is to give such a general survey of the whole subject as will enable one to see the part clearly, both as a part, and as a member of the whole.

The crudely formulated and sketchy psychological knowledge of common sense will no longer meet the demands of modern business. Many men, realize this, and

have been looking to psychology for assistance; but the treatises on psychology at present available are not well adapted to meet their needs. The business man resorts to psychology for an explanation of human conduct, such as will be helpful in guiding him to understanding and influencing the men with whom he deals. He not only wishes to master the principles in accordance with which conduct can be influenced, but he also wishes to get a clear understanding of the principles in accordance with which he can develop in himself the ability to exert such influence.

The business man is concerned chiefly with the part of psychology which deals with the processes by which we get our ideas and beliefs, and with the nature of the impulses and motives which determine human conduct, and the principles in accordance with which the conduct of one man is controlled or influenced by another. The current psychological treatises have given too little attention to these subjects, have included much which has no bearing on them, and have failed to make practically helpful the parts which are pertinent to them.

Most of the work of competent psychologists very properly has aimed to develop psychology as a science. They have sought to increase human knowledge as a means of satisfying the interest in knowing. They have been concerned with the establishing of the broad general principles of the science, rather than with showing how these principles may be applied to guide one helpfully in dealing with practical affairs. The present work deals with the principles and factors manifested in thinking, feeling,

and acting, and with the methods in accordance with which this knowledge may be made practically useful in satisfying interests in life other than the scientific interest, or interest in knowing.

PART I

PROCESSES OF THINKING, FEELING AND ACTING

CHAPTER I

INTRODUCTION

MENTAL AND PHYSICAL PROCESSES

One is helped to understand mental processes by making an effort to distinguish between mental and physical processes.

Think about your brain! The brain is a material object. It is similar to the various other objects of the physical or objective world. It can be weighed in ounces and measured in cubic inches. It fills a definite amount of space in the skull. Another material object can not be put in the space occupied by the brain without displacing and injuring it. Under certain conditions the brain can be observed by many different minds at the same time, or by the same mind at different times.

Now think about the thing which thinks about your brain. This is the mind. By the mind, we mean the predispositions and processes manifested in the consciousness of the thinker.

Conscious processes do not fill space or have weight. The head is no fuller and the person is no heavier, when he is thinking of a ton of coal, than when he is not think-

ing at all. Mental processes are closely associated with physical processes. But the mind is not in the brain or head as the seed is in the pumpkin.

As far as our observation reveals, the inanimate objects of the physical world are not aware of their existence, or of what is happening to them. We have no direct knowledge of their inner nature. What this nature is, is a matter for metaphysical inference rather than psychological consideration.

In the brain, and in other living things, are manifested certain vital processes. The inner nature of these processes is also clearly beyond our power of direct observation. Our conception of them must be arrived at by inference from the activities observed.

Mental processes are conscious of being mental processes. In the lowest, or least developed, forms of conscious existence, the consciousness must be extremely vague and diffused. It probably takes the form of a feebly felt striving. Some philosophers hold that the inanimate and vital forces, referred to above, are essentially of this character.

In the mental processes, with which we are concerned in this book, the mind does not merely think and feel and will; it knows that it does so. The conscious processes are self-conscious. The ability to observe and classify and understand the function of mental processes has been developed. These conscious processes can be known directly to one person only, and that person is the one in whose mind they occur.

SUBJECTIVE AND OBJECTIVE REALMS

The things of which we have experience, but which exist independently of our experience of them, are known as objects of experience. They make up what is known as the objective world. Our conscious experiences of external objects are said to be subjective. Our thought, or idea, of another person, or of a material object, is subjective, but the person or house is objective.

METHODS OF GAINING PSYCHOLOGICAL KNOWLEDGE

INTROSPECTION

One can get a direct or first hand knowledge of mental facts, only by looking into his own mind and seeing what is going on there. This act of observing the processes of one's own mind is known as introspection. Introspection means looking within. Introspection is the study of one's conscious experience.

Progress in the knowledge of the workings of mental processes would be very slow, if one had to rely solely on the results of his own introspection. In psychological literature one finds accumulated the knowledge gained by the efforts of the best observers and thinkers of countless generations of men. Psychologists have gathered the general conclusions from this wide range of observation and experience. They have arranged and classified these observations and have formulated general principles. They have tested the truthfulness of these general principles by applying them to experience to see whether they

work satisfactorily in furnishing guidance in dealing with experience.

Reading, alone, will not make a good psychologist, any more than it will make a good physician. A book can only serve as a guide in pointing out what to look for, where to find it, and what its significance is.

If one is to acquire useful psychological knowledge, he must become interested and skillful in observing what goes on in his own mind. One has not mastered the general principles of this book well enough to make them practically helpful in ordering the affairs of his own life, or in dealing with men, until he can illustrate them with elements of his own experience other than those given.

One has not mastered a thing until he can apply it successfully. An attempt at application reveals whether one has adequately understood the principle. It is also an efficient method of learning. If one can not verify in his own experience the truthfulness of the general principles explained here, and make other applications of them, he has not adequately grasped them.

EXPERIMENTAL METHOD

Ways have been devised for studying certain mental processes experimentally. By using the apparatus and complying with the directions of the original experimenter, the processes under observation may be reproduced as often as desired, under conditions which free them, to a greater or less extent, from confusing or distracting factors.

KNOWLEDGE OF THE MINDS OF OTHERS

Psychology assumes that the minds of all men work according to the same laws. It also assumes that conscious processes and behavior are similarly correlated in all persons. Such correlation means that in all persons the same conscious processes are manifested by the same forms of expression and behavior. It also means that similar expression and behavior may be assumed to have resulted from similar conscious processes.

We can not directly observe what is going on in the minds of others. The mental processes of another can only be inferred from what he says, and from the expression of his countenance, and the tone and manner of saying it; from what he does and his manner of doing it.

In saying that we know the minds of others only by inference, we do not mean that we must discriminate the significant expressive elements in the total impression, and center attention on them, and make explicit inferences from them.

The ability to understand feelings and motives is largely instinctive. One who did not have, at least, such an innate capacity, which could be developed readily in experience, would not get along well with his fellows.

Although we have this instinctive basis for understanding feelings and motives, our ability to apprehend them can be improved greatly by proper effort. The improvement in ability comes through wide experience which is carefully assimilated. We learn to apprehend feelings

and volitions manifested by expressive symbols, as readily as we grasp thoughts expressed by verbal symbols. Our attention is not directed to the symbol in either case. These symbols, which are significant expressions of the mental processes of others, can be interpreted rightly only as one, as the result of accurate introspection, has a correct knowledge of the processes of his own mind which have the forms of expression he observes in others.

Much of the time of the business man is spent in trying to interpret the thoughts, feelings, and intentions of other men. In this, one must be guided by their acts and expression, and by what they say. We assume that, if they are truthful, they have the same mental state we would have, if we expressed it in the same terms.

But sometimes men do not tell the truth, or are mistaken about their own state of mind. They may say they are calm, when they are excited or angry. Hence we judge people not merely by what they say, but by how they say it, by what they do, by their attitude and involuntary movements, and by the expression of their faces.

Understanding of one's own mind must come first. Through this understanding one can gain insight into the interplay of forces in the minds of others, and plan the best ways to influence them by bringing about suitable processes in their minds.

MIND, SOUL, AND SPIRIT

Mind, as the term is used in psychology, includes all the mental predispositions and all the processes of think-

ing, feeling and willing that manifest themselves in consciousness. The mind is the personal, conscious agent that thinks, and feels, and forms purposes, and strives to realize them. This agent is the thing referred to when we speak about our soul or spirit. All that we can know directly about our soul or spirit is gained by studying the mental processes manifested in conscious experience.

The terms soul and spirit have metaphysical or religious implications which the term mind does not involve. Soul and spirit, as applied to the mind, generally imply that it is capable of existing apart from the body after its death, as an individual being with thoughts, feelings and volitions organized as a conscious personality. Such a belief in the mind's immortality is not based upon direct psychological observations, but upon religious revelation, or on metaphysical reasoning proceeding from the observed facts of the subjective and objective worlds.

DEFINITION OF PSYCHOLOGY

Psychology is the study of the conscious processes and mental predispositions manifested in behavior. The knowledge of the predispositions and processes, such as instincts, interests, habits, association, memory, attention, etc., which are common to all minds is known as General Psychology.

Social Psychology studies the processes which involve the co-operation of two or more individuals. Under this definition this book contains considerable social psychology. Under it, the Psychology of Business Efficiency, Salesmanship and Advertising are largely social psychol-

ogy. But the understanding of them involves the understanding of certain processes studied in General and Individual Psychology.

Individual psychology undertakes to determine how individuals vary in native endowment, and how their peculiar endowments have determined their development.

Our aim in studying conscious processes and factors is to make clear how they are manifested in and determine the behavior of men.

CLASSIFICATION OF CONSCIOUS PROCESSES

Conscious processes have three distinguishable aspects known as thinking, feeling and willing.

The processes of knowing about things are studied in psychology under the headings: sensation, perception, conception, association, memory, apperception, judgment and reasoning. It is unnecessary, for the attainment of our purpose, to undertake an elaborate technical treatment of some of these subjects, such as has made up a large part of traditional psychology.

In sensation and perception we get a knowledge of our own bodies and of the external world. We may distinguish a mere sensation of warmth, cold, light, color, sound, touch, taste, smell, pressure, muscular strain, or motion, without referring it to any particular object. But when we are aware of a warm object, or moving object, or colored object, we are said to have a perception of the object.

We can distinguish a sensation of red. But we have a perception of a red apple. In the perception

tion of redness, we attribute to it various qualities as roundness, smoothness, weight, taste, odor, edibility, etc., which our previous experience has taught us are possessed by the apple.

CHAPTER II

CONSCIOUS PROCESSES AND BRAIN ACTIVITY

The processes of the mind are accompanied by and depend upon brain activity. An increase of mental activity involves a similar increase of brain activity. The increased brain activity causes a more rapid consumption of the nourishment furnished to the brain cells by the blood circulating among them. The blood which supplies the energy must also remove the poisonous waste products resulting from the activity. Various organs of the body, such as those of digestion and assimilation and the liver, kidneys and lungs, are involved in supplying nourishment to the blood, or eliminating waste materials from it. Hence the efficiency of mental processes varies with the way the various organs of the body are performing their functions of supplying nourishment and eliminating waste materials. Hence the old saying: "A sound mind in a sound body."

An efficient mind must have an efficient body as its servant. To attain this end one must take proper food, exercise, recreation, rest, etc.

Excessive exercise or too much manual labor leaves little energy for vigorous, protracted mental activity. Loss of sleep prevents proper nourishment and removal of waste matters. It also causes a temporary loss of weight,

with a corresponding decrease in the amount of energy available. One must avoid these things, if he is to be fresh, vigorous, enduring, and efficient in the mental work which modern business requires.

HABIT

When one first undertakes to perform a new act which is complicated or requires special skill, his efforts are hesitating, awkward, and groping. Movements that are bungling and ill-suited to the purpose are mingled with those properly directed. The well-directed movements are noted with satisfaction. An effort is made to repeat them and to check the ill-suited movements.

With practice, the movements gradually become better co-ordinated and easier to perform. Painstaking effort, faithfully persisted in, develops skill. Finally the whole complicated process is running smoothly. It runs along almost without conscious supervision, while attention is directed to other things. Complicated acts, which at first required careful thought and effort to perform them at all, come at last practically to repeat themselves. To all intents and purposes they have become automatic.

Acts which through practice have come to be practically automatic are called habits. Thus we have learned to walk, to eat, to talk, to read and write, to sing or play, or run a typewriter, or do the countless other familiar acts with which our lives are so largely filled.

The explanation of habit is largely physiological, rather than psychological. The tissues of the brain are plastic. Plasticity means that the brain cells are modified by, and

permanently retain the effects of the activity which takes place in them. Nervous impulses, or currents of nerve activity, are aroused in the organs of sensation such as the eye, ear, or hand. They pass along the nerve to the brain. They go through the brain, and then pass out through another set of nerves, to control muscular activity. In so doing, they leave an effect on the nerve cells. They establish a path, or course, that other impulses will tend to follow.

While these courses are being developed, conscious supervision, guidance, and effort are necessary in performing the acts. When the pathway of nervous discharge has been definitely established, the impulse follows it without guidance. The switches are set for the impulses in the nervous tissue to pass along the right track. The organism has gained the ability to perform acts which originally required conscious supervision. It performs them more quickly, and more accurately, and with less fatigue.

Many hold that the mind is an important factor in directing habitual acts, but that it functions in so slightly conscious a form that we can scarcely notice it, or do not notice it at all. The mind as well as the brain has been modified by past functioning so that it has acquired dispositions toward the performance of certain processes. Such functioning of the mind is called sub-conscious.

In forming habits, the mind and brain have been moulded by practice. Stereotyped forms have been taken on by means of which many of the routine acts of life may be economically performed. The lessons of experi-

ence are thus registered in habitual ways of thinking, feeling, and acting about things. Familiar acts thus come practically to perform themselves, while the attention and intellect are left free to grapple with new problems and situations which arise. This makes clear the importance of rendering habitual the routine acts of life.

FORMING A NEW HABIT

The movements, or procedure, involved in forming a new habit may be learned by the method of trial and error, or by imitation of others.

When the right procedure, or combination of movements, has been apprehended, the factors which make for success in forming the habit are:

1. Concentration of attention on the task.
2. Careful rehearsal, or repetition.
3. The avoidance of lapses into another procedure until the habit has been firmly established.

With the formation of the habit, there develops a propensity to do the thing in the way being made habitual. The habitual way grows to be the pleasant way. A departure from it becomes unpleasant. One should make a strong resolve to form the new habit. He should hold in mind the satisfactory consequences which will result from forming the new habit, and the unsatisfactory consequences which will result from failure. If the new habit is to displace a firmly established old habit, one should resolutely turn his thoughts from the old habit by keeping them directed resolutely on the task of forming the new one. Allowing the attention to dwell on the old

habit develops a tendency to perform it which is hard to resist.

ACQUIRING PROFICIENCY IN A NEW LINE

When a man takes up a new line of work, his general education and experience enable him to make rapid progress at first. Improvement is rapid at first, because the steps of progress are made largely by merely using old habits and previously acquired skill and knowledge, and reorganizing them and adapting them to new uses.

When these easy steps have been made, and when further advance depends mainly on acquiring new habits, progress becomes slow and difficult. The enthusiasm resulting from the novelty of the work fades away. For a time one seems to make no advance in skill. He may even become less successful in the performance. He has reached what is known as a plateau in habit formation.

When a plateau of arrested progress has been reached, the faint-hearted often become discouraged and quit. However, the knowledge that their experience is a normal one, should give them resolution to keep on. When a plateau has been reached, further progress depends mainly on the ability to hold one's self to the task by sheer force of will, until the new knowledge is assimilated, the new habits are formed, and the new skill is developed. Finally another stage of rapid progress will be entered upon, and may continue for some time, before another plateau is reached and another stage of arrested progress must be worked through.

EFFICIENCY EXPERTS

The business of the efficiency experts, of whom we have heard so much of late, has been to study and improve habits of doing things in the various lines of industrial work and business management. The present interest in this line of work was aroused by the achievement of a young college man placed in charge of a gang of men shoveling dirt. By timing each movement, and studying its form, and comparing one man's method of working with that of another, he found that they were making some unnecessary movements, and other motions with the wrong speed. He thought out the best way of doing the work. He determined the size of shovel and the weight of the shovelful which could be handled with the best results. He taught his best workman what motions he should make, in what order and with what speed. He offered him increased pay for mastering the best form and doing more work. Soon this man was doing more than twice the work of the others, without getting more tired than formerly. Soon the others were taught the new way of working with the result that their earnings were increased and the work was done at a greatly reduced cost.

The movement thus started has spread to many lines of mechanical industry and business. Offices and factories have been rearranged to get better light, heat and ventilation, and safer and more convenient conditions of work. Machines have been replaced, tools have been improved and rearranged. All this has brought good re-

sults. But more unexpected and more profitable have been the improvements found possible in the old habits of doing things. To give another example, the movements used in laying brick were changed in kind and order, and reduced in number from eighteen to five. This increased the wages and the amount of work done and lowered the cost to the builder.

The efficiently trained business man will have an equally great advantage over the inefficient. He should take the attitude of the efficiency expert toward his own way of doing things. He should become a specialist, working and planning with the one idea in mind. Specialization of function and concentration of effort go hand in hand with development of marked efficiency in every vocation. As long as the same man was both barber and surgeon he was highly efficient in neither line.

One of the first principles of efficiency is to make a careful record of present attainment. This shows where improvement can be made and is a basis on which improvement can be measured.

The efficiency engineer, working in industrial lines, makes careful time and motion studies of various processes. He finds, perhaps, that production may be increased by reducing the number of motions, or by increasing their speed, or by substituting new motions, etc. By careful study he fixes upon standards for the employment of the time of the men, of materials and of equipment. He supplies incentives to induce men to perfect themselves along approved lines.

Improvements, even in the methods of complicated

business affairs, may be made by the haphazard and bungling method of trial and error and the selection of lucky strikes. But there is no assurance that the desired results will be gained by "going it blind." Such advantages as are gained are likely to be costly. This method contrasts strongly with that of the efficiency expert.

One may gain considerable skill in the art of doing a thing by blindly imitating the methods of others. Such skill is not clarified by knowledge of the general principles which make clear the reason why the thing is done in that particular way. One has no assurance that the acquired way is the best way. His knowledge extends no farther than his skill.

Knowledge and skill so acquired and limited can afford satisfactory guidance only in cases easily recognized as similar to those of past experience. They can not be applied under conditions materially different from those in which one has learned to apply them. They are not readily transferable and adaptable to a different situation.

One who has learned by the method of trial and error, or by blind imitation, may not be able to perceive the circumstances which alter the cases. Even if he perceives the new conditions, he can adopt his knowledge and skill to the requirements of the altered circumstances, only by more of the process of imitation, or of selecting from among the misses the lucky hits made by efforts which lack the guiding light of intelligence. One who gains success by this method is still lacking in the knowledge why one attempt succeeded and the others failed.

One who has previously acquired the knowledge which

enables him to explain the whys and wherefores of success and failure, has a good chance of being able to select the right course of procedure at first. One so prepared can forecast, more or less accurately, the consequences of the various lines of effort as they occur to him. He can thus avoid much wasteful bungling.

The business of the efficiency expert is to apply exact, or scientific, knowledge and methods to the solution of business problems. He determines the aim to be realized by the business activities. He locates and defines the problems involved in realizing the aim in the best available way.

The most efficient way is the way which requires the least expenditure of time, energy, and material resources. When this way has been clearly determined, one who wishes to become proficient in it, should at first go through the process slowly, aiming at right ordering of processes and accuracy in every part. When perfect form has been acquired, one can then attain speed by careful and attentive practice.

One who wishes to become efficient should study his habits of using and wasting time. He must so arrange matters that a proper amount of time will be given to work, recreation, rest, etc. He should then hold himself rigorously to the wise employment of his time. He should develop regular habits of working, resting and taking recreation in due proportion.

The efficient man will have initiative. Initiative means ability to discover what is demanded, and wisdom in choosing and skill in using the best means and processes

to attain it. He will also have a predisposition to do these things without waiting to be told to do so.

REPLACING OLD HABITS BY NEW HABITS

The law of habit applies to every mental act and to every trait of character. Each step in our development involves the formation of a new habit. When you wish to break up a bad habit, substitute a good one for it. Whatever can be avoided under the notion that it is bad, can also be avoided by centering attention on the idea that something else is good, and forming a habit along the more desirable line. One may avoid drunkenness because he fears he may develop poor digestion, a torpid liver, shattered nerves, blunted feelings, and wreck his home and business and lose the respect of his associates. This will be an effective motive. But the effect will be more wholesome if he dwells mainly on the attractiveness of sobriety as bringing a happy family, desirable friends, success in business, and a worthy place in the esteem of the community. But this in itself will not break up the vicious habit. One must not only cultivate aversion to the vicious and enthusiasm for the virtuous act, but he must also form a habit of acting virtuously.

To develop a new habit, start with determination and vigor to do the act. Improve every opportunity to practice it. Make no exceptions in favor of the old habit. One brief lapse into the old way will sweep away much that has been gained by long and painstaking efforts and will greatly increase the chance of future lapses. Banish the old habit from your mind by keeping your

thoughts fixed on the new habit. Keeping the old habit in mind develops an impulse to perform it, as will be explained later under will and suggestion.

Our nervous tissues are plastic in youth but become less easily molded as we grow older. Under twenty is the time to fix right personal habits of eating, exercise, neatness in dress, well modulated speech, ease in intercourse with others, etc. Between twenty and thirty is the age best adapted to forming intellectual and professional habits.

Everyone should realize early in life that he is to work out his own fate. Whether he is a failure or success depends largely on the habits he forms. We easily become slaves to bad habits, or to poorly formed habits. The hell hereafter is nothing compared to the hell we can make for ourselves here, by developing wrong habits. Habit gets one into a rut. We grow to like habitual ways of doing things. Constant self-criticism alone can tell one whether his ruts are carrying him out of the lines of progress and of greatest efficiency. We should endeavor to discover the most efficient ways of doing the routine matters of our business and to make them habitual as soon as possible. Our attention can then be concentrated on the important problems clamoring daily for solution.*

*The discussion of habit will be continued under the topic "Developing Character and Personality." Chapter XXVIII.

CHAPTER III

ASSOCIATION OF MENTAL PROCESSES

The effect that the presentation of a business proposition has on the man to whom it is addressed depends on the processes of thinking, feeling, and acting aroused in his mind by the suggestions and arguments used. The directions these processes take depends largely on the habits and associations he has previously formed.

ASSOCIATION BY CONTIGUITY

To make clear what is meant by association by contiguity, think of the word stock for a few moments; and then notice what follows it in your mind. The word stock may suggest to you the goods in a store, the paper representing a financial interest in some corporation, the raw materials from which something is to be manufactured, or a part of a gun, or a thing to wear round your neck, or the stock from which a cook makes soup.

A merchant would be more likely to think of the goods in the store, a broker of the stock certificate, a farmer of the animals, a haberdasher of the thing to wear round your neck, a cook of the soup stock. This is explained by the fact that each man has formed a habit of going in thought from the one idea to the other. When such an habitual connection has been established between thoughts, they are said to be associated by contiguity.

The principle we are now considering is often called the law of the association of ideas by contiguity. But in using the word idea, we should bear in mind that an idea is a process of thinking about a thing. We should also remember that an idea may become associated with a feeling and with the impulse to action aroused by the feeling.

For example, if one has become ill from eating an article of food he has previously liked, the thought of the article may thereafter arouse in his mind a feeling of disgust with its volitional tendency to avoid eating it.

Suppose that a customer has been offended by a salesman, or even unjustly feels angry at him, or dislikes him for any reason whatever. The feeling of dislike, or the ill-will aroused is likely to become associated with the store in the mind of the customer. If such an association becomes established, the thought of the store is likely to arouse in the customer's mind the feeling of dislike or ill-will experienced in the store. The customer henceforth feels ill-will for the store. Dissatisfaction with the merchandise or service of the store, or dislike for its fittings or general appearance, tends in a similar way to create ill-will.

On the other hand a courteous efficient salesman who has regard for the real interests of the customer will inspire a feeling of good will which will become associated with the thought of the business he represents. A store can also create good-will by making a favorable impression through its artistic fittings and decorations, its cleanliness and the conveniences furnished for the use of the

customers, etc. Whatever pleases or satisfies the customer tends to create good-will.*

The thought of the store is much more likely to revive the feeling of ill-will or good-will associated with it, than the presence of the feeling in consciousness is likely to arouse the idea of the store. One tends to pass more readily from the processes of thinking to the processes of feeling associated with them than vice versa.

The following statement of the law of association by contiguity includes processes of feeling and willing, as well as processes of thinking.

If two processes have been in consciousness together, or in immediate succession, the reappearance of one of them tends to recall the other.

PROCESS OF ACQUIRING MEANING

Things gain meaning through the process of association. A thing has taken on meaning when the consequences we experience in dealing with it in certain ways have become associated with the idea of the thing. Education is largely a process of taking on such meaningful associations. The reader should recall how certain sensations develop into the perception of an apple. The ideas which give meaning to the notion of an apple are memories of past experiences, of feeling, seeing, tasting, etc., derived from dealing with things which have the properties found in apples.

*See Chapter XXVI. This subject will be developed more fully in Chapter V, also in Part II. For a more extended discussion see "Psychology of Salesmanship" and "Psychology of Advertising." Published by The Service Publishing Co., Dayton, Ohio.

The process of acquiring meaning, is the process of forming meaningful associations. A thing has meaning when the idea of it suggests that it has properties which make it capable of affecting our consciousness in certain anticipated ways. The meaning is the preperception, or anticipation, of the further experiencing with the object. It is a reappearance of a previous experience in consciousness, to serve as a guide in subsequent experience. Meaning is the memory of previous experience serving as an anticipation of future experience. The "Process of Acquiring Meaning" will be understood better after reading the discussion of the "Meaning, or Significance of Things" and "Learning Aims to Grasp the Significance of Things" following the "Art of Memorizing."

The qualities which give significance or meaning to objects are the qualities which concern the satisfaction of our powers of feeling and striving which are manifestations of our instincts or interests. In aiming to influence a person, one endeavors to select and present to him qualities or characteristics, or relations between things, in such a way that he will recognize the things as standing in significant relations to his needs or interests. The aim is to select certain qualities of stimulus and to correlate them with certain qualities in the mental constitution of the person. The endeavor is to bring qualities of the object into relation to the aims or purposes which express qualities of the subject.*

*See discussion of "Well-being or Self-realization." Chapter XIII.

ASSOCIATION BY SIMILARITY

If one disregards the spelling of the word "stock" and centers attention on the sound, it may suggest the word "stalk" having a similar pronunciation but a different meaning. This illustrates association by similarity. The law is as follows: A process of thinking tends to suggest similar processes of thinking. A process of feeling does not in the same way suggest similar processes of feeling. A process of feeling tends rather to bring it about that the ideas accompanying the feeling will suggest ideas which have a tendency to arouse a similar process of feeling. This will become clear in the discussion of emotional congruity as a factor in association.

The following illustrations will help to bring out the difference between association by contiguity and association by similarity. If one thinks of the moon, some idea previously thought of in connection with the moon may next come into mind, in accordance with the principle of contiguity. One may thus think of "green cheese" or of something he did on a moonlight night, or of some fact he knows about the moon.

If the attention is focused on the brightness of the moon, one may next think of the sun, or of a light, or of some other bright object. If the attention is directed to the spherical shape of the moon, one may next think of a ball, or of some other object of similar form. If the attention is centered on any aspect, quality, or characteristic of an object, he may be led by association to think of any other object which has the same aspect, quality or characteristic, no matter how unlike the two objects may be in other respects.

Any object may suggest any other object which resembles it in any respect, provided the attention is focused on the quality in which the two objects resemble each other. The similarity may be commonplace and evident, or far-fetched and fanciful, as in poetry. The similarity may be one of abstract relations and difficult to perceive.

Newton reasoned that the moon, instead of moving around the earth, would pass off into space in a straight line, if it were not continuously attracted to the earth. He noticed the similarity in relations between the moon drawn continuously toward the earth and the unsupported apple falling to the earth. By assuming that the force which holds the moon in its orbit is the same as the force which causes the apple to fall, Newton was able to demonstrate that the motions of all the bodies in the universe conform to the law of gravitation. He proved the universality of the law of gravitation.

The great inventor is the person who sees similarity of relations which escape the notice of others. The great poets and artists and leaders in thought, the great captains of industry, in short, the geniuses in every line have minds, unusually fertile in association by similarity. Fortunate is he who can see the resemblances of things.

Any idea you present to a man may arouse in his mind, through contiguity, any idea he has habitually thought of in connection with the presented idea. But other things being equal, the presented idea is more likely to suggest an idea which has been recently or vividly thought of in connection with the presented idea.

It is probable that the word stock, when previously thought of, revived the idea most firmly connected with it by habit. Now the word stock may suggest a neck piece, or soup, since these ideas have been recently in mind, and probably vividly so, because the association, which seemed rather far-fetched, caught the attention.

The preceding paragraph applies to association by contiguity. The idea aroused by association may be similar to the idea presented. It will probably be in harmony with the emotional tone prevailing at the time.

If one is in a vindictive frame of mind, the word stock may suggest the "stocks," a contrivance formerly used to punish criminals. To an unsuccessful or discouraged merchant, the word stock may suggest that he has too large a stock on hand and that he should reduce it rather than add to it. A successful and optimistic merchant tends to think of increasing his stock as a means of increasing his profit. The trend of association is thus determined by the emotional state. The idea brought to mind will tend to be in harmony with the prevailing emotion.

A man's emotional state is an important factor in determining his thoughts and actions. The "bull" is in an optimistic state of mind in regard to future prices, while the "bear" is pessimistic.

The salesman must endeavor to arouse in his customer's mind a general emotional attitude favorable to the acceptance of his proposition. He should aim to create a feeling of confidence that business will be prosperous in the immediate future. A vivid fear of loss will make it easier to sell fire insurance, or a fire-proof repository for business records.

CHAPTER IV

MEMORY

The law of habit, manifested in forming associative connections among mental processes, explains the ability to revive, recollect, or recall processes previously experienced.

The memory and recall of mental processes depends upon the fact that during the experiencing of the processes the structure of the brain and mind is modified. A permanent change takes place in the structure of the cells of the brain and in the arrangement of the connections between them. It seems probable that there is also a corresponding modification of the mind, though we can not give an explanation as to how it occurs. It is clear that the correlated mental and physical processes leave a trace of their activity behind them. The activity has established a course. Thereafter the psycho-physical processes are more likely to follow the established course than to open a new one.

Retention is due to the persistence of such a trace of previous functioning. When an established brain path is again stimulated to activity it gives rise to, or revives, the mental process which accompanied its formation. A mental process thus revived is said to be remembered or recalled.

It is convenient to use the familiar term "ideas." An idea is a process of thinking. A process of thinking is found only as a part of a conscious process which also includes feeling and volition. Conscious processes always have three distinguishable, but not separable, aspects known as thinking, feeling and willing. In order to get a clear understanding, it is necessary to study one aspect or factor at a time. In studying memory we are directing attention mainly to the process of thinking.

When studying the conditions which account for the retention and recall of ideas one naturally desires to know what he can do to increase his ability to retain and recall the things he wishes to know.

The ability to remember varies with fatigue, freshness, health, and age.

The native retentive capacity varies considerably with the individual. In most persons the retentive capacity is great enough to serve as the basis of an efficient memory. It is much greater than one generally realizes.

Ideas may be remembered and recalled as a result of associatively linking them together by mechanically repeating them. Will practice in this form of memorizing increase ability to memorize? Careful experiments have shown that such mechanical practice will not improve the memory to a noticeable extent.

Careful investigation makes it seem probable that one rarely forgets a thing so completely that it is beyond the possibility of recall. The record is much more complete than one can readily revive. Many possible avenues of recall seem temporarily closed. One can not open

them at will, but they may be opened at any time. This is often shown to be true in the case of a person experiencing great danger, as that of drowning, or during a fever, or when hypnotized. Long forgotten past experiences frequently come to our minds in unaccountable ways. Such considerations give weight to the following conclusion arrived at through experience. Effective memory culture must devote its efforts to establishing serviceable channels of recall.

Every thought and experience leaves some trace in the mind. Even if one can not recall the previous process voluntarily, the persisting trace may make it easier to learn some new but similar thing. The modifications resulting from former experience will make one think, feel, and act differently than he otherwise would about things experienced later.

It is generally believed that the adult's memory decreases steadily in effectiveness as he grows older. The memory thus tends to lose in effectiveness as a result of the decreasing plasticity of the nervous tissue. Plasticity is the property of nerve cells which enables them to receive and retain modifications, or traces, resulting from the activity which takes place in them. However, the plasticity of the nervous system is the least important factor involved in the normally improving or failing memory.

Through growing interest, and regular practice, and training in right ways of memorizing, an adult's memory will increase in effectiveness along the line of his vocation and interests, sometimes until extreme old age.

His mind will be more richly furnished and better organized with ideas fitted to serve as cues of recall. He will have more skill in assimilating with his large fund of well-organized knowledge the ideas which he seeks to be able to remember and to recall.

On the other hand as absorption in one line of business causes one to lose interest in other lines; one's memory may be failing in the other lines while it is increasing in the line of his vocation.

The rate at which we memorize, and the permanency with which we retain and the ease with which we recall, depend somewhat on our opinion of our power to do these things. Through self-suggestion, which we shall discuss later, we should build up a state of self-reliant confidence that our memory will be the ready and trustworthy servant of our will. We should make it a point to impress this suggestion on ourselves when we are trying to memorize, as well as when we are trying to recall. As the first repetition is the most effective in impressing the memory, we should take care to have it correct in every respect. An earnest desire to learn makes learning easy. It concentrates effort on what is to be learned and prevents disturbing influences from distracting the attention. This is of great importance. Only as attention passes from one idea to another in consciousness are they linked together by association. The more concentrated and active the attention is, the more firmly the association is established.

Trust your memory unwaveringly when you are endeavoring to recall. A wavering attention is likely to

start a disturbing train of associations which will lead you off the track.

Memorizing is aided by repetition, but the repetition should not be carried to the point of extreme fatigue. More will be accomplished by returning to the task with fresh powers. When we are fatigued we may experience great difficulty in recalling what we recollect easily when we are fresh and vigorous.

The order of recall will be the same as that of learning or association. The number 4 suggests 5, 6, 7, rather than 3, 2, 1, and C is more likely to suggest D than B. Hence care should be taken to study what we wish to learn in the order in which we wish to recall it. It is harder to correct a wrong order of association, than to make it right at first.

When a series of words or ideas is memorized it is found that the associative connection is formed not only between the first and second but also with the first and third and first and fourth, etc., with a strength decreasing approximately as the distance increases.

The reason that the first of an associated series is linked with the third and fourth, as well as the second, is that the ideas do not drop entirely out of mind, or lose their influence in controlling the stream of thought, as soon as they disappear from the center of consciousness. They remain present as dimly conscious, or subconscious processes of rapidly lessening activity, and their accompanying brain processes persist for a noticeable time after the ideas have passed out of consciousness. During this time the ideas are stamping themselves on the memory

and forming associations with the ideas following them in consciousness. It is thus seen that the process of learning runs on for a little time after our conscious efforts cease. During this time the corresponding ideas will connect themselves associatively with closely related following ideas. But we interfere with the continuing process of learning, if we bring unrelated ideas into the mind before the process is completed. How easily the striking vaudeville joke is driven from our mind, unless we stop to think it over!

If you wish to impress a thing on your own memory, or on some one else's memory, allow it a few moments to soak in, before turning to something else. If you wish to weaken the effect of an impression you do not wish to retain, at once turn your thoughts energetically to some other subject. Hasten the forgetting of painful experiences by turning the attention actively to other things.

Things which have occurred immediately before a severe accident or fainting spell are often driven from the mind. The persistence of the processes necessary to impress them has been interrupted. On the other hand, attempts at memorizing immediately before going to sleep are often successful because the necessary persisting activity is not interfered with by following thought processes. Another factor which makes such rehearsal efficacious, is that the circumstances prevent ideas which would interrupt the line of thought from forcing themselves on the attention. Under ordinary circumstances of working we must depend upon intense and unbroken

concentration of the attention to prevent disturbing factors from interrupting the train of thought.

Bearing the foregoing principles in mind, the business man should pause momentarily at proper points of his talk, to give the man to whom he is talking time to grasp and retain the full significance of what has been said, but not long enough to permit a contrary train of thought to get started. The pause is important when the aim is to produce logical conviction and retention in memory. It should occur before turning to a new point. But when the time is ripe to close the deal and the aim is to bring about a volitional decision, tactful, well-directed and persistent effort are in order.

If one wishes to have an expression, or talking point or illustration at command, he can do so by recalling it some time before the critical moment, and seeing that it is firmly linked by association to something which will suggest it. Before making an attempt to present a business proposition or to make a speech, prepare yourself by reviewing in outline what you will wish to say. Charge yourself with the intention of remembering what you will wish to remember. You are then availing yourself of the force of suggestion which will be considered more fully later on.

We can remember to keep an engagement by recalling it and placing on ourselves the responsibility of so doing, even if several hours are to elapse before the time to keep the engagement, and our thoughts are to be given meanwhile to a wholly different line. In this case the sub-conscious mind seems to stand by as an unnoticed

but watchful sentinel, ready to bring the engagement to the attention when the time demands. Or it may be merely that the brain tract corresponding to the idea of the engagement continues slightly active, with, perhaps, a vague consciousness accompanying it, until it is stimulated into greater activity, by some indication that the time for the engagement is at hand. We can often assist ourselves to keep an engagement by establishing an association link between the idea of the engagement and something else which will come to our notice at about the right time to suggest it to us.

In a similar way many people can awaken at any appointed hour by firmly impressing on themselves a suggestion to that effect. But many people find that the intention to awaken at an unusually early hour will cause them to awaken several times before the appointed hour, though they may have an alarm clock at hand which they feel certain will prevent them from over-sleeping. The persistent sub-conscious activity, whether it is psychical or physical in character does not matter, is often so strong that the corresponding idea protrudes itself in consciousness, from time to time, before it is wanted, or when its associative connections would not normally recall it. The persistence in lessened intensity of the brain activity which accompanies an idea's appearance in consciousness, makes it easier to recall the idea. Thus the slightest movement of a sick child is sufficient to awaken the anxious mother.

ART OF MEMORIZING

The ability to retain and recall ideas can be increased only by forming improved habits of memorizing. The habits which make for efficiency in memorizing, are a habit of clear and adequate observation and thinking, and a habit of discriminating and appropriate association. Both these habits involve the habit of concentrating the attention.

The prime essential of correct memorizing is to see that the things one wishes to be able to recollect are clearly and correctly perceived. The fact that one wishes to remember a thing shows that it has certain qualities which make it a factor bearing favorably, or unfavorably, on the satisfaction of some interest. The qualities which make the thing such a factor are the essential or significant qualities. In other words, the meaning of a thing is its bearing on the satisfaction of our interests.

The thing should be linked firmly by association with the interest whose satisfaction it concerns. The most salient or characteristic qualities, that is, the ones which will serve most readily and certainly as a means of recognizing the thing, must be singled out and carefully noted. They should be associated with the less obvious or significant qualities or meaning, to serve as cues of recall.

We must carefully observe the essential or significant qualities of the thing. That is, we must note its bearing on the satisfaction of our interests. We must also note the significant and easily recognizable characteristics, and

firmly associate them with the meaning of the thing. One should also observe the most natural or important connections between the object he wishes to remember and his previously existing store of ideas. These will be ideas closely connected by previously formed associations with the interest concerned with recalling the thing. We must connect these ideas with the idea to be remembered by as many association links as will be likely to prove useful. To make the associative connections between the ideas as serviceable as possible, the attention should pass from one to the other in the order in which it will be useful to recall them.

Two orders of recall should be established. The interest should serve as a cue to recall the thing as a means of satisfying it. The thing should serve as a cue to recall or awaken the interest and suggest to it that here is a possible means for securing satisfaction. To insure this result one should notice these relations and should endeavor to establish firm associative connections in both orders of recall. The occurrence of the need should suggest the thing. When the thing is encountered, it should suggest an opportunity of satisfying the interest. Suppose you are looking around for an opportunity to secure a better position. When you meet men who may be able to give you a position, or help you to get one, you should firmly associate the idea of the man with your interest in getting a position. Your interest in getting employment should suggest the idea of the man as a possible means of getting employment. A meeting with the man should

suggest that here is a possible opportunity to get employment.

Let us consider a more concrete illustration. Suppose you meet a man and it occurs to you that he may at some future time be on the market for something you have for sale or can give you valuable information or assistance. When you meet the man again you will wish to recognize him as a prospective customer and call him by name. You will also wish to recall him when you are endeavoring to think of prospective customers to visit.

As you talk to the man, you should notice the most prominent characteristics of his appearance so as to impress a clear and accurate likeness of him on your memory. If you are a poor visualizer, and do not readily recall in memory, or picture to yourself how things looked when you actually saw them, it will be helpful to make to yourself a brief verbal description of the features of his general appearance which you believe will enable you to recognize the man when you see him again. You may compare and associate these with similar features of other men you know. For example he looks like Smith but is taller. With this picture or idea of the man you must firmly associate his name by thinking of it while making your observations. Use his name frequently while talking to him.

After the interview has ended you should strengthen the association links you have established by recalling the things you desire to remember, and thinking them over. With them you can associate the man who introduced you, the place and circumstances of your meeting,

the conversation you had with him, his business and social position and relation to other men you know, etc. Some, or all, of these, or similar associations you should form. You should firmly link them to your interest in the man, as indicated above. Many men employ a notebook to aid them in recollecting. They record in it the items they wish to recall, while they are fresh in mind. They afterward review them from time to time to develop the ability to recall them when they are needed.

If you wish at any time to recall the man's name, or appearance, or some fact about him, you can do so only by thinking over the ideas associated directly or indirectly with what you wish to recall, until one of them, or the combined force of all of them, suggests it.

The advertised memory systems offer nothing of value beyond what ordinary psychology can give, as explained above. For the natural relations between objects these systems often substitute arbitrary and artificial relations to serve as cues of recall. They have value only in remembering disconnected and unrelated facts. On the whole, it is doubtful if they lessen the time and effort required for remembering such facts, if the labor required to master the key is taken into account.

Artificial associations are far inferior to natural and logical associations, when such can be formed. What one has thus, by thinking, worked into proper relations with other things he can think out again, when he needs to recall it. By depending on the logical method of remembering and recalling, one will greatly increase his ability to think.

CHAPTER V

ASSOCIATION PROCESSES IN EDUCATION

Education is the development of innate capacities of thinking, feeling and acting. Educational development takes the form of capabilities and habits of thinking feeling and acting in such ways as will best contribute to the harmonious satisfaction of the various interests. This will be explained more fully in Part II.

The developed tendencies of thinking, feeling and acting must be organized into serviceable association systems, if they are to serve effectively in securing satisfaction for the various interests.

PROCESS OF LEARNING

We may define the process of learning as the organizing of knowledge and skill so that they will be useful.

The efficient life is the well-ordered purposive life. The efficient education is the one which arranges, systematizes, or organizes, the materials of knowledge and skill in such a way that they will serve most effectively as means of attaining life's purposes. Interests and purposes are the criteria by which one measures the value of things. Things have meaning and are valued, only as they are perceived as being in the relation of means to ends. The aims and purposes of life determine the selec-

tion of the elements to be associated, and what associations shall be established between them.

Inefficient doing of a thing comes largely from inefficient thinking out of the method of doing, or from failure to think at all. Efficient doing consists of selecting the essential factors from the unessential, and in skillfully organizing and employing them as a means of attaining the end in view.

In order to become generally efficient, one should formulate an ideal of efficiency and endeavor to attain it in every line of activity.

The principles of efficient learning and thinking are the principles which make for efficient thinking and acting in all lines of business activity.

Efficient thinking aims at the attainment of some end or purpose. Thinking will be discussed more fully in Chapter IX. It deals with the solution of problems, or the surmounting of difficulties, hindering the attainment of ends. One must first think into his experience, or learn, what he would use later on in thinking out his problems.

When one encounters a problem whether it is practical or theoretical, he can solve it only on condition that it suggests to him, by the help of previously formed associations, the means required for its solution. The man, who is efficient in grappling with problematic situations in an original way, can do so only as his previously formed associations suggest original means.

The process of learning should be so ordered that it will be most helpful in thinking out problems. The most

important question in education is, how to organize the materials of experience into the most serviceable connections with each other.

One who wishes to accumulate a rich fund of experience, from which he can draw helpful suggestions when they are needed, should cultivate a questioning attitude of mind toward the matters with which his business is concerned. When he comes upon significant things, he should put them in his sinking fund of knowledge, by firmly associating them with the interests for which they have significance. He will then have a wide range of knowledge at his command, from which he can draw, to meet the obligations of thinking when they are encountered.

The mind naturally arranges its ideas into interconnected systems or constellations. Such associative connections may be formed in the haphazard order in which the ideas are impressed on us from without. On the other hand the mind, by conscious effort, may select and rearrange the elements of experience and strengthen certain connecting links, by attention and repetition.

We can not expect to present our case with best success unless we have previously worked our materials over in thought and arranged them mentally in the order in which they may be used most effectively. In this we should not rely too much on a merely verbal association without reference to sense. We should pay attention to the interrelation of ideas making the associative connecting links between them intelligible or logical. A new fact is most likely to be remembered if we can connect

it clearly and naturally with a system of related facts. Notice relations of group and member, likeness and difference, cause and effect, means and end, fact and explanatory principle, etc. One must ask himself, "How can I use this fact?" Perhaps it will be the means of making this argument stronger, or overcoming that objection when it is raised. "How can I connect this new fact with other facts to enable me to recall it when needed and to use it effectively?"

When one encounters a new fact which he wishes to be able to recall and use effectively, he should improve the first opportunity to think it out in all its bearings, to write it down, and to talk about it.

MEANING OR SIGNIFICANCE OF THINGS

The meaning or significance of a thing is the bearing it has on the satisfaction of our aims or interests. Meaning lies in the qualities of the thing which determine behavior toward it. Chair, as a general notion, is a symbol of a class of objects with which one may do certain desired things. All objects with which we may do these things are classed as chairs. One passes judgment on a thing when he puts it in a general class and attributes to it the qualities of the class. An apple has a meaning or significance different from a chair, because it concerns the satisfaction of different interests. A bench has a meaning similar to a chair. But its meaning is different from that of a chair, to the extent that the bench has certain qualities which affect the satisfaction of our interests in a different way.

A thing thus has meaning only as it recalls, through association, the memory of previous experiences with the thing, or with a similar thing. Our previous experience with an apple has revealed to us that it has qualities with which we are concerned in various ways. For example, an apple has certain qualities of taste. It can be cooked or eaten raw, etc. When an apple is perceived, the meaning attributed to it comes from the awakening of previously formed dispositions to think, and feel, and act in regard to it. A thing has significance only to the extent that present consciousness of it is supplemented by previous experience with it, recalled through association.

LEARNING AIMS TO GRASP THE SIGNIFICANCE OF THINGS

The purpose in learning is to discover the qualities of objects and the relations existing among them which affect our behavior toward them, so that we can take intelligent advantage of the information in gaining satisfaction for the demands of our nature. We wish to know how our various interests will be affected by the various changes which may occur among the things of our experience. Knowledge aims at grasping the qualities and correlations of the objects of our experience, so that we can deal with them intelligently in our efforts to secure the satisfaction of our interests.

Learning is a process of adjusting one's self to a new factor of experience by the light of present and past experience, so that the factor will be properly appraised when it is again encountered in experience, or is con-

sidered as an element of future experience; and so, also, that the factor can be recalled when the needs of future experience so require.

The process of recognizing the significant qualities and interrelations of the various objects of experience is a process of judgment and inference.

MOST EFFICIENT METHOD OF LEARNING

To apply the most efficient method of learning, one should first find out the general nature and significance of the thing he is undertaking to learn. He should make a preliminary survey to see what interest is concerned with it, and the ways it concerns the interest.

The next step is to get an adequate understanding of what is to be learned. The endeavor should be to get a clear, definite and complete impression of all the parts of the thing in the order or arrangement in which they are presented.

In the third stage of learning one should aim to select the more significant features, or qualities and characteristics, and to discern their relationships. Effort should be concentrated mainly on the proper understanding and arrangement of the more significant points. Less important matters should receive less attention.

In the last stage one should see that the general meaning, purpose, or bearing, of what is being learned is clearly in mind. He should review the associations fixed upon as most important, and see that they are properly organized and correlated with each other, in view of the general purpose.

By attentive and thoughtful repetition the meaningful associations should then be firmly associated with each other, and with the general purpose, in the order in which it will be most advantageous to recall them. A written outline will often give valuable help in learning.

Learning should be undertaken as a process of organizing the materials of knowledge in such a way that they will be most serviceable in attaining the purposes one endeavors to realize. Associations of resemblance or contrast, or contiguity, or class and member of the class, cause and effect, etc., will have ultimate value, only as they supply means for realizing the ends which our trains of thought are endeavoring to reach. Hence we see the importance of keeping the aims and purposes in mind while forming the associations.

If one is to gain the greatest profit from the reading he does, he should apply the right method of learning. He should endeavor to grasp and condense or summarize the significant points of what he reads. It is often helpful to underline words, or to write a brief outline on the margin of the page. Such an outline made by one's self is much more helpful than one furnished by the writer. He should fix upon the general topics to serve as cues of recall. He should make similar summaries of the subordinate points to be recalled under each general topic. While establishing meaningful associations among the minor topics, he should at the same time keep the general topic under which they come, in mind, and link them firmly to it by similar associations.

He should clearly perceive the relations of the general

topics as parts of an organic whole, and firmly fix in memory the perceived relations.

Learning should always be a process of working over and reconstructing in terms of one's own thought processes. In this there should be a wise selection and emphasis of what is significant for the realization of one's purposes.

The reader should be able to reproduce in his own words the definitions, generalizations, deductions and other thought connections occurring in what is read. He should be able to make a systematic recapitulation or summary of what has been read. Taking brief notes will often prove of great practical help in mastering what is read, so that one can reproduce, in logical continuity its salient features when one needs to recall them in his thinking.

When one is endeavoring to learn so as to reproduce verbatim, he should endeavor in like manner to grasp and organize the features which give the thing significance. He can thus greatly lessen the effort required in memorizing and increase the practical value of what is learned.

The great disadvantage of learning by means of arbitrary mnemonic devices results from the fact that one does not grasp the meaning of the material so learned. Hence the material is not available as a means of attaining the purposes which determine the trend of our activities. Bonds of association that are not meaningful are generally of little practical value.

It is generally more advantageous to undertake to

learn as a whole than in part. But if the amount to be learned is so large that it seems expedient to break it up into parts, each part should be attacked according to the method outlined above. The various parts should finally be joined and organized as a whole, and firmly associated with each other. In order to link a following part with a preceding part, by means of a cue of recall with which it has been associated, the general bearing and cue of recall of the following part should be held in mind while the preceding part is being reviewed and firmly associated with that part. This cue should be one from which the various points of the following part can be developed readily in the proper order.

As the last stage of learning, one should practice recall in reviewing the whole until it can be reproduced readily. Weak associations should be strengthened. The practice in recall should be carried considerably beyond a point at which the whole can first be correctly reproduced. While practicing reproduction, the speed of recall can be gradually increased. What has thus been learned should be carefully reviewed on succeeding days, until it can be reproduced correctly and without hesitation. One should improve the earliest possible opportunity to make the first recall of what he endeavors to learn.

If learning is to be carried on most effectively, the attention must be intensely concentrated on the thing to be learned. Such application is very tiring. One should not continue his attempt at learning until the element of fatigue paralyzes his effort.

After an attempt at learning, one should let his mind rest for a few minutes before undertaking something else. During this time the associations are becoming fixed. Their formation would be interfered with, if other things were actively taken up. A brief rest will prevent such interference, or retroactive inhibition, as it is called.

CHAPTER VI

INTEREST AND ATTENTION

Every one knows, in a general way, what is meant by interest and attention. At times one attends closely to an event he is witnessing, or to a conversation or speech he is hearing, or to a proposition which is being presented to him. At other times his attention wanders. He accounts for his inattention by saying he is not interested in the thing. It gives or promises no pleasure. It does not concern his fortune or welfare. One is likely to be inattentive to what a person says; if his personality repels, or his approach is not tactful.

Inattention to a thing that becomes an element of consciousness results from the fact that the attention is given to some other thing which arouses more interest. Absent-mindedness is a state in which one's attention is so completely concentrated on developing one line of thought that one does not notice other things which otherwise might arouse interest.

We may get a clearer notion of the nature of interest, from which attention results, and its relation to objects, by considering concrete examples. Ordinarily one is not interested in a time table. Even if he notices it, he at once turns his attention to some other object. But if one is going to take a journey, he may become intensely interested in a time table, as a means of learning the trains

that will take him to his destination most conveniently. One's interest in the time table wanes, and his attention to it ends, when he has gained the desired information. His aim or purpose has been realized, and his interest has been satisfied.

Perhaps the reader previously has had no interest in psychology, but has been led to believe that he can learn something from it which will enable him to improve his efficiency in business. If he finds that an understanding of psychology will enable him to solve the problems encountered in dealing with men more satisfactorily, he will become interested in psychology.

Objects not interesting in themselves will become so by bringing them into a significant relation to that which is already interesting. Show a man that the object you wish to sell him is the best means of realizing some aim or purpose he is interested in gaining, and he will become interested in the object and will desire it.

At first one may be interested in accumulating money as a means of securing satisfaction for other interests. As one labors to accumulate wealth, his interest may be transferred from the things the wealth will secure, and through association may become attached to and centered wholly on the accumulation of money as a means of securing satisfaction, as the traditional miser is attracted to and hoards his gold.

PRACTICAL AND THEORETICAL INTEREST

If the reader has had no interest in psychology, but has been led to believe that he can learn something from it

that will improve his efficiency in business, an interest thus inspired is a purely practical interest. A purely practical interest may lead the business man to try to get hold of and use the conclusions of the psychologist, without putting forth the effort required to understand the facts and reasonings on which they are founded.

The interest in understanding the facts and reasoning from which the general principles are developed is known as a theoretical interest. One must develop a certain amount of theoretical interest in psychology, if he is to master it well enough to make it practically helpful to him. One whose interest is too narrowly practical will not be able to recognize a familiar principle in the new setting in which it is always found, and in its varying relations to other principles.

VOLUNTARY AND SPONTANEOUS ATTENTION

It is helpful to distinguish between voluntary and spontaneous attention.

Voluntary attention is attention directed to an object by an act of will, influenced by some motive other than interest in the thing attended to. Salesmanship affords a good illustration of this. A prospective customer may give this sort of willed attention to an article because of a request made by the salesman. Perhaps the salesman has assured him that the article will be a satisfactory means to the realization of some purpose in which he is interested. For example the salesman may claim that the article will save expense and prevent losses. If the customer finds in the article nothing to warrant the sales-

man's assertion, he does not become interested in it and his attention soon wanders from it.

If the selling talk and demonstration of the salesman leads the man solicited to discover in the article a promise of bringing about the saving claimed for it, he will become interested in it and his attention will remain fixed upon it for some time. To hold the attention when it is once secured, the salesman must continue to develop interesting points, and thus lead the customer to discover in the object a growing promise of making the desired saving. This spontaneous, or non-voluntary, attention, held by the developing interest in the object, is what the salesman must secure, if he is to be successful.

Expectation of securing satisfaction arouses voluntary attention. Progressive satisfaction of the expectation leads to spontaneous attention.

That is attended to which seems to concern the satisfaction of the aims, purposes, interests, or instincts which at the time are more or less clearly in consciousness. Passive attention of an instinctive sort is given to intense, moving, pleasant and unpleasant stimuli, to those which arouse curiosity, and those which have a rhythmic character, etc. The various instincts and interests and their part in influencing conduct will be discussed later.

We give spontaneous attention to a thing we are conscious of being immediately concerned with. Such a thing takes on the aspect of being interesting in and of itself. It requires no effort to attend to such things.

Voluntary attention is given to a thing which is not

in itself immediately interesting, but on the ground that it may concern, or is believed to concern, the future satisfaction of some interest. Such attention is very fatiguing. The ability to give attention of this sort which is sustained for any considerable length of time can be developed only by a rigorous course of training.

The power of giving sustained voluntary attention is the ability which enables one to direct his efforts persistently and unswervingly toward the attainment of some aim or ideal. The end to be gained is the motive which gives the trend to conscious activities.

Things thus attended to through voluntary attention tend to become immediately interesting. The interest is transferred to them through association. Henceforth they may arouse spontaneous attention.

Tasks which were at first uninteresting, or positively disagreeable, may thus become interesting. The business man will finally come to turn with pleasure to tasks which originally aroused a feeling of repugnance. A knowledge of this fact may do much to encourage one to put forth the initial efforts required to perform certain unpleasant tasks connected with new work he is undertaking.

The idea of taking up a new task arouses a feeling of repugnance. The first efforts are put forth with reluctance. Persistence in the efforts tends gradually to overcome the antagonism felt for the task. The work done grows accordingly in efficiency. One should accustom himself to taking up new tasks that seem uninteresting with the consciousness that the worst will come first,

and will soon be over. It is like a cold plunge. The first contact with the water is painful, but the final result is stimulating.

There is a rhythmic rise and fall in the effectiveness of attentive effort. As the power of attention wanes, the task may come to seem irksome. There is a tendency to yield to distracting influences. Under such circumstances, if one can hold himself resolutely to the task, he will find his efficiency again increasing with the rising wave of attention.

In order to accomplish things worth while, one must be able to put forth a persistent effort to attain a remote end. He must have the ability to resist the distracting influences which tend to lure him aside. Such ability can come only through the formation of habit, as was previously explained.

A man without interest in his work is quickly fatigued. A strong interest in what one is doing may render available undreamed of stores of energy and enable him to perform great feats. We soon become tired when walking about familiar and uninviting streets. In a novel environment which stimulates interest, for example in a strange city, one can go much farther without noticeable weariness.

ATTENTION AND FEELING

We can not feel without attending. Attention arouses feeling, when it brings awareness that the welfare or interests of the person attending are concerned with what is being attended to. The feeling is pleasure when the

thing concerns one favorably, and displeasure when it concerns one unfavorably. The converse is not always true. Things which give immediate or temporary pleasure sometimes concern well-being unfavorably.

ATTENTION AND SALESMANSHIP

Salesmanship is the ability to influence the mind of a man so that he will desire what you offer him and will perform the acts necessary to secure it. The principles of the art of selling are the principles which are to be applied in every case in which one individual seeks to influence the acts of another. For this reason we make frequent use of salesmanship as a means of illustrating the psychological principles of business efficiency.

The principle that we can attend effectively to one thing, or one closely connected system of things, at a time has many important applications in business. Do not try to sell a man who must attend to other matters coming up from time to time. If you can not have the man's whole attention, arrange to call when you can get a satisfactory hearing. Some salesmen prefer to take a customer to a sales room or sample room, where there is nothing to distract his attention. The salesman must be careful also not to let his own attention be distracted or wander in presenting a business proposition.

Develop one talking point at a time with clearness, simplicity and strength. Several sentences may be required to develop one point satisfactorily. Remember that each sentence should be a complete thought expressed in words. If two or more talking points are taken up in

the same sentence, divided attention is aroused in the hearer. One makes the same mistake if he inserts between two sentences dealing with the same point, a sentence dealing with a different point.

It is harder at times to tell whether you will be satisfied with a thing in a store where it has many rivals for attention, than it is at home when attention is exclusively centered upon it. A salesman may readily show a customer so many different lines, and get so many things rivaling each other for attention that no satisfactory choice can be made.

When demonstrating samples or articles and soliciting sales the good salesman will often have only one article in view at a time and talk solely about that article. Attention must be centered on the thing displayed, if effective desire for it is to be aroused, and inhibiting or hindering ideas are to be avoided.

In accordance with this principle the insurance agent will determine as soon as he can the kind and amount of the policy which he believes will best meet the prospect's requirements, and will then endeavor to concentrate attention on that policy and sell it. So the shoe clerk will determine what shoe will best meet the customer's needs and then will endeavor to sell that shoe. The time will come in every sale when attention should be centered on a single object, and an attempt made to create a desire for it.

Suggestion can be made effective and the volitional act of closing can be brought about only on condition that desire for one object fills the mind. Of course the one

object may be a group or class of objects considered as one in the proposition.

When the act of closing is to be performed, the attention must be centered continuously on that one act, and held to it by the desire aroused, and by the suggestion and persuasion of the salesman, so that the idea of doing other things is excluded from consciousness.

If one can think effectively on only one thing at a time, how can the salesman think ahead and plan what he is going to say next while his attention is given to answering an objection? How can he be certain that an effective answer to the objection will be at his command? Preparation in advance is the answer. The line of thought to be followed to meet an objection, or make a selling point must be carefully thought out in advance, and thoroughly mastered, though not necessarily committed to memory. The thought of each selling point and the answer to each objection should be tagged with a cue which will recall it when needed. The general topic involved, expressed in brief form, makes a good cue. The selling points should then be arranged in an order effective for presentation and thoroughly associated in this order. If this is done properly, one will always have at his command the thing he should say next. If he is thus prepared, when an objection is raised, it should at once flash through his mind that this, for example, is one of the "It is out of my line" sort. This general topic should at once bring to mind all the arguments necessary to overcome the objection successfully. The salesman may thus meet the objection, while he is thinking ahead and

preparing for the next step. But his aim should be to have only one thing at a time receive the attention of his customer, and that the aspect of the sale then being presented.

Each new point should be connected with some interest already in the mind. It will add to the effectiveness, if curiosity can be aroused so that the point will seem to come as an answer to a question previously in mind. This can be done by stating the aim at first when a new point is taken up.

A thing presented to the attention is generally taken in as a total impression. It is not likely to be analyzed, unless the important features are clearly indicated and attention is directed to them. Observation as practiced by ordinary persons is extremely untrustworthy. It is very rare that two observers will agree in their reports as to happenings they have witnessed. This can be proven by questioning people to find out how many of the most significant qualities of familiar objects they are conscious of. We rarely see all in objects that we have previously learned to be in them. It is very difficult to find a new quality in an object, unless it is pointed out to us. The more familiar the object is the readier we are to believe that our vague and carelessly conceived notions represent it adequately.

No matter how simple and self-evident the points of advantage in an article may seem, few indeed will notice them, unless the salesman indicates them definitely and clearly. Perhaps one can not help seeing them after they are once indicated, yet unless attention is directed to

them, they are likely to pass unnoticed. So, also, we are not likely to discriminate resemblances and differences unless they are pointed out.

Though the qualities which give a long familiar article commercial value may have been very well known at one time they may gradually pass out of mind. They should be pointed out and revived from time to time, if they are to have strong suggestive force in creating desire and leading to purchase.

No matter what his line is, every salesman should make some appeal to the eye of his customer as well as to the ear. Though we can not attend effectively to two different things at the same time, attention is held more strongly to the one thing presented through both the eye and ear. An appeal should also be made to the sense of touch and the muscular sense, if it is an object which can be handled, or a machine or model which can be worked. In the latter case the machine or model should not only be explained and demonstrated, but the customer should be led to try his hand at running it.

The thing itself, or a model, or sample is most effective, but if this is not practicable a picture may be used. Motion pictures will be very effective in selling some things. In some cases the appeal to the eye will consist merely of figures set down on paper in the view of the customer, or a diagram or drawing so made. Or an outline of important selling points may be written down. Some such appeal accompanying the selling talk holds the attention better and makes a clearer and stronger impression.

Many animals "freeze" or remain perfectly still to escape notice. Moving objects or changing things attract the attention. For this reason moving things are often employed in window displays. Likewise a display of figures or objects suggesting motion attracts attention, though in less degree. A sign which alternately disappears and appears is more effective than one constantly displayed.

Bright objects attract attention. Red has the most compelling force, but it is highly irritating to the eye and mind. The power of red to attract attention has caused it to be selected for danger signals. This quality of red is taken advantage of by bull-fighters. Red may be used to attract attention, but should not be depended upon to hold it. Orange and yellow and green have similar properties of attracting attention, but are less irritating, decreasing in strength in the order named.

Bright flashes of light, as in intermittently illuminated signs, attract attention. So do loud sounds, or intense stimuli of any kind, and also things which give pleasure. Any thing out of its usual place or of a novel character, may attract attention. We attend to people or animals, or pictures of them.

ATTENTION DIRECTS MENTAL PROCESSES

Attention is the controlling factor in consciousness. The line followed by attention determines the course of thought and action. Several ideas may be in the margin of consciousness at the same time. They may be presented through the senses or revived by association.

Only the one among these ideas to which attention is directed will get into the clear center of consciousness. The ideas which do not receive attention soon drop out of mind. The idea on which attention is directed remains longer in consciousness than it otherwise would. It is more clearly perceived, and becomes the dominant factor in determining the trend of association. Various ideas associated with the one the attention is thus focused upon, may come more or less clearly into consciousness, but the one of these which the attention selects will in turn become dominant in the train of thought.

In selecting the ideas which will come into mind, the attention controls the feelings which pervade consciousness, and the choices it makes, or the acts of will it performs. In more technical language, the attention, in exercising its selective function, controls the direction of thought, feeling, and volitional acting.

The above applies to conscious processes in which association alone is depended upon to supply the ideas which come into mind. The conditions are modified somewhat when some one is presenting arguments and making suggestions to action. The arguments and suggestions displace the ideas which would come through association alone. But the arguments and suggestions have influence in controlling the mental processes and action, only as they are selected by the attention.

CHAPTER VII

FOCUS AND MARGIN OF ATTENTION

The clearness of mental states varies with the attention given to them.

The focus of attention is the spotlight on the stage of consciousness. When an idea is in the clear central light of consciousness it is said to be in the focus. Surrounding this center of clear perception are ideas of which we are but dimly and vaguely aware, if we are at all aware, that they are in consciousness. These are known as marginal ideas.

The reader can make clear to himself the distinction between the focus and margin, by practicing introspection. He will find that, as he reads, the focus is filled with what he is reading. There are, no doubt, ideas in the margin of his consciousness at the same time, which he can become conscious of, if he pauses to notice them. He may find among these ideas the ticking of a clock, the sound of people walking or talking in the house, the noises of the street, etc.

Ideas not attended to do not get into the clear center of consciousness, but remain obscurely in the margin, and soon drop out of mind.

The mind is focused on the idea to which it attends. Such an idea becomes clearer and remains longer in consciousness. Close attention to an idea makes it more

likely to be remembered. By attending to an idea we bring it about that the ideas associated with it will come next into mind.

One can not give concentrated and effective attention to more than one thing at a time. However, one can get along fairly well in doing some task which he has made habitual or familiar through practice, and which as a result requires but little attentive effort, while, at the same time, his attention is focused on some unfamiliar or difficult task which requires delicate adjustments to meet new conditions.

One can attend to an end to be gained and at the same time compare, criticise, choose or use means fitted to gain the end. But in any case when one attempts to attend to things which are not parts of one general process, or are not closely related to each other, the attention will alternate between them. Neither can get the effective attention which either alone would receive. Divided or distracted attention results in weak feeling, feeble impulses to action, and indecisive action.

EXPECTANT ATTENTION

Some of a magician's success comes from baffling the eye of the spectator. A greater part of it comes from diverting the attention from significant or essential things, and centering it by suggestion on features which do not reveal the true explanation.

The magician also creates a state of expectant attention. By carefully planned and skillfully employed suggestions, he works the spectator up into a sympathetic

state of mind. He leads the onlooker to expect vividly that the result he proposes to attain will be secured by the means or process he pretends to use. Criticism has been forestalled by predisposing to belief that the result will come in the way and form specified by the wonder worker. This belief fills the mind of the onlooker so fully that he sees what he strongly believes he will see.

A preconception of the intellectual sort will warp observation and judgment. A practiced reader does not readily see misprints. He overlooks them easily, even when looking for them. One standing on a crowded street looking for a friend to come along, may believe he sees him many times before he really appears. He may mistake for his familiar friend, men who are very unlike him.

Expectant attention often leads one to misjudge the real qualities of objects presented for his consideration. One sees what he expects to see. If one approaches a proposition in a skeptical frame of mind, he finds things which arouse suspicion and exaggerates their importance.

If one is confident that everything will turn out all right, he is less critical. We prejudge the article favorably. Our mind is colored by the satisfaction we expect to receive. In this state of mind we are likely to overlook weak points, and see only the good ones. Good will as a business asset is largely a predisposition to look for satisfaction.

A strong desire, mingling with a strong feeling of confidence, often leads one to act without giving due consideration to factors indicating the wisdom of another

line of action. The fraudulent advertisement, or selling proposition, creates and takes advantage of such an uncritical state of mind. Attention is centered on some strong claim, or alluring promise. Confidence and desire are aroused. The mind is filled with a foretaste of the satisfaction which will result, if the attractive promise is made good. The person is made to believe that he is in danger of losing the golden opportunity, if he does not act at once. In such a state of mind, the weak features of the proposition do not receive proper consideration.

CHAPTER VIII

ACTS OF WILL, OR IDEO-MOTOR ACTIVITY

The term *ideo-motor activity* is accurately descriptive of the process which takes place in the mind when an act of will is performed. If the idea of doing a thing gets into the mind, so that the attention is centered upon it, the actual doing of the thing follows naturally, and as a matter of course, if it is not prevented, or, as it is known in psychology, inhibited by an other, or opposed, idea obtruding itself on the attention.

To get a clear understanding of how an idea passes out into action, or is inhibited by another idea, recall what passes through your mind when you awake in the morning. If your mind is wholly filled with the idea that you must get up at once or you will miss your breakfast, or be late to work, you get up immediately without further volitional activity.

But along with the idea of getting up and the impulse it arouses may occur the more pleasurable tinged idea that this is Sunday and you have another snooze coming to you. If you accept the Sunday-snooze idea and allow it to get into the focus of consciousness, and permit the idea of getting up to lapse into the vague margin, the odds are heavy that you will stay in bed. The attractive Sunday-snooze idea inhibits the getting-up idea.

If someone offers you something to eat between meals

when you are hungry you may have a strong desire to accept it. Along with this desire, you may find peeping over the threshold of consciousness an unwelcome little idea that eating between meals will spoil a good dinner coming later, or will give you indigestion. In that case, the apparently weaker idea of not eating may hold in check, or inhibit, the lusty impulse to eat.

A knife that is seen may arouse an impulse to grasp it and to cut with it. A ball may arouse an impulse to throw.

The pen proffered to the customer and the order blank placed before him by the salesman tend to arouse an impulse to sign the order. The coin holder in an envelope suggests sending the money. The suggestion to fill out and send in a coupon arouses an impulse to do so. A displayed object may arouse an impulse and desire which lead to purchase, without extensive deliberation.

IMPULSIVE ACTS

Every thought of an action tends to work itself out into action. The reader should make this clear by introspection. Recall a recent tour of observation through a store, or some similar experience. You will be able to feel the incipient motions of the various muscles as you picture yourself going about. As you recall your observations, you will feel your eyes moving. Imagine yourself sitting down and getting up, going up stairs, opening a door, or looking at the ceiling, or talking, or doing anything you please, and notice how you can feel yourself actually beginning to perform the actions. Merely

think of a word and you will find traces of accompanying activity in the vocal organs. Every idea of an action is also an impulse to perform the action.

To illustrate an impulsive act which is fully performed, suppose one sees a child about to walk in front of a rapidly approaching car, he may impulsively, without stopping to think about it, reach out to pull him back. The thing seen arouses a strong feeling and suggests an act felt to be demanded by the situation. The act is at once performed without other act of will, more technically known as a volitional fiat. In the same way one might kick at a dog trying to bite him. A tempting display on a counter may arouse an impulse to purchase, which is carried out without deliberation.

CONTROL OF IMPULSE

If a man saw a child fall into deep water, he would feel a strong impulse to jump in to rescue him. But if he could not swim, the idea of the uselessness of obeying the impulse to jump in would doubtless prevent him from so doing.

If someone has said something to anger one, he may yield to the impulse to strike him, or curse him. But reflection on the act and its consequences will make him see clearly that such an act habitually performed will interfere seriously with success in life. An emotion of regret and shame arises. These emotions become associated with the bad consequences of yielding to the angry impulse and with the feeling of anger. In the future the angry impulse will not only arouse the impulse to strike,

but it will also call up a strong counter idea of the bad consequences of yielding to the impulse. One centers attention on the latter. He closes his mouth as it tries to say the angry word. He opens his clenched fist and relaxes his tense muscles. He exerts effort to act calmly. The angry impulse fades away, inhibited by the controlling idea. The experience repeatedly performed develops the habit of control. In this way character is developed in which right principles of action are uniformly manifested in the acts that are performed. Purpose becomes dominant in life. This principle will be applied and more fully developed under "Character Building and Personality."

ACTS OF WILL INVOLVING DELIBERATION

When two alternate lines of action are open before one he may be unable to choose between them for some time. Suppose it is a question whether he shall accept this position or the other. Both have their advantages and disadvantages. An effort is made to bring all of these clearly into view. The attention passes from one position to the other and back again, weighing advantages against disadvantages and comparing relative advantages. Finally he comes to the conclusion that one, on the whole, offers the most desirable prospects. He turns his attention from the less desirable and fixes it on the more attractive. In so doing the act of choice has been made. The fiat of the will has gone forth. The more desirable position has been accepted.

Deliberation between alternatives is necessary for de-

liberate action. But carried too far it has a paralyzing effect on action. As was the case with Hamlet "the native hue of resolution is sicklied o'er with the pale cast of thought." The active, energetic, practically successful type of mind is one that makes sure that all the essential facts bearing on the situation have been given due consideration. He then cuts loose from all but one line of action, selected as the most desirable. He no longer thinks of the undesirable lines, but concentrates all his energies on carrying out the chosen course.

CHAPTER IX

THINKING

Thinking is the ability which distinguishes the human being from the lower animals. Men who really think effectively render great service, and get big pay. Those who let others do their thinking for them are doomed to be poorly paid.

Thinking is a process of formulating ends and of adapting means to the attainment of ends. It substitutes efficient, methodical effort for blind trial and error.

The line of development which mental processes follow is determined by a more or less explicit aim, or purpose, which the person desires and strives to realize. Thinking takes place when one becomes conscious of a not immediately realizable end he desires to attain. The thinking takes the form of casting about for ways and means of attaining the desired end.

When one encounters an obstacle to the attainment of a purpose, a state of stress, or effort, is aroused in his mind. The anticipated attainment of the desired end arouses a feeling of satisfaction and striving toward the end. The less satisfactory present state, contrasting with the desired one, arouses a feeling of aversion, or striving away from it. In a consciousness of obstructed attainment of purpose, a state of mingling desire and aversion is found. A feeling of hostility to the obstacle in

the way of the attainment is also experienced. This stimulates the effort to get around the obstacle, or overcome it, or even to destroy it. One has reached a thought crisis which demands clear and effective thinking, rather than blind yielding to any one of the various impulsive-feeling aspects of desire, as the state as a whole is generally called. See "Arousing Desire" in Chapter XIV.

Any activity is said to be interesting, or to arouse a feeling of satisfaction, when it awakens within us the feeling that we are accomplishing something worth while, whether the "something" is very clearly defined or not. A feeling of interest is aroused by the consciousness of making progress toward the attainment of a desired end. The feeling of interest is a warming up to the activity, and at the same time a propensity to continue the activity which promises to satisfy the interest. The feelings of aversion and hostility lose in strength, as the feeling that one is "getting warm," and the foretaste of the anticipated satisfaction grow stronger.

The desired end may be near or remote in the order of events. When the end is remote, it may be necessary, in order to attain it to formulate many nearer ends which are subsidiary to it. The remote end then serves as a guide, or norm, in formulating the nearer ends, and in correlating and co-ordinating the efforts to attain them.

The efficient worker devotes his efforts continuously and persistently to the things and aims which he believes will play an important part in the attainment of his larger purposes. Efficiency requires that the non-essentials be eliminated. It demands that our aims or purposes be ap-

praised according to the contribution to well-being that may be secured by attaining them. The efficient person cultivates a knowledge of and desire for, the things worth while. He works to attain the things which give the richer and more enduring forms of satisfaction.*

Thinking always has a purpose or end in view. This purpose is to secure satisfaction for an instinct or interest. The origin and nature of the various interests, and the different lines of activity in which they seek satisfaction will be discussed later in Chapter XIII. The end which is held in view in thinking is felt to be desired. The end which it is desired to attain through the thinking processes is to bring about such an ordering of conscious experiences as will best satisfy the awakened interest, or felt need.

Thinking occurs only when one becomes aware of an obstruction or hindrance to securing the satisfaction of the interest or need. There is the consciousness that one faces a problematic situation which must be solved before a desired end can be gained.

The problematic situation may consist essentially of the awareness that the end is not clearly enough comprehended and formulated and correlated with other ends, to permit one to work definitely and efficiently toward its attainment. For example the problems of promoting welfare work among employees are of this character. Efforts along this line are often largely ineffective, because the one putting them forth does not clearly and adequately apprehend what definite ends must be

*See discussion of "Well-Being" Chapter XIII.

attained in order that the welfare may be promoted satisfactorily. The ideal in doing welfare work should be to promote the harmonious satisfaction of the various interests of the employee involved in a fully developed personality. Success in the work will involve seeing to it that the employee has such incentive, wisdom, means and opportunity as will enable him to secure such satisfaction. See Chapter XV.

If the purpose of the thinking is to overcome the difficulties in the way of accomplishing a definite mechanical result, or of performing some act, such as selling an article, the problem may consist in selecting appropriate means and in employing them skillfully in the attainment of the clearly formulated purpose.

The first step in effective thinking and acting is to formulate and find answers to definite and pertinent questions. What is the end, or purpose, or aim, or goal I wish to reach? What is the character of the obstacles that have obstructed the flow of my activities? Will this, that, or the other suggested answer be of assistance in solving the perplexity?

When one has clearly perceived his problem, the next step is to make a careful analytic search for the elements which have a significant bearing on its solution. The criterion for the selection and rejection of materials available is their fitness for use as a means for attaining the desired end. The features of the materials which make them fit for this use are the qualities which give them significance for the end in view. The next step is the selection and arrangement of the significant features in

such a way that they will contribute to the realizing of the end in view.

In the process of thinking, the interest or purpose dominant in consciousness at the time, through the form of activity known as attention, or volition, exercises a selective control over the stream of thought. The interest exercises this selective control by determining on which of the various ideas coming into the margin of consciousness the spotlight of attention shall be focused. When this control is being effectively exercised, only such ideas are received into the clear center of attention as are believed to be relevant in some way to the end which the thinking is endeavoring to gain. The ideas become interesting to the extent that they seem to be relevant.

The interesting idea which is received into the focus of consciousness is more vividly perceived and remains longer in mind than the marginal ideas which are merely accorded a passing glance. The interesting aspect thus held in the clear center of consciousness becomes dominant in determining the ideas which will next come into mind through association.

As the ideas recalled through association appear above the threshold of consciousness, they are noticed. If they appear to have no bearing on the business of the moment, they are given no further recognition. They remain withering in the dim margin for a brief moment, as they drop out of mind.

If the idea occurring seems to have a bearing on the desired solution, the attention is fixed upon it. It is criti-

cally examined and fitted into its proper place in the thought system which is being constructed. If the solution is not readily reached, an attempt is made to hold all apparently relevant ideas in the background of consciousness. In this way there is built up a fringe, or constellation, of ideas mutually helpful in suggestive force, in the hope that one, or all of them, will finally suggest the solution the judgment approves.

When an interest or purpose thus controls the processes of thinking, it lapses into the background of consciousness. The attention is directed to the ideas that appear in the foreground, discriminating, measuring, and accepting or rejecting them. But the purpose must not be allowed to lapse entirely out of mind, or thought will be deflected from its guidance.

The purpose controlling the development of conscious processes, remains in the background, but its influence pervades and gives coherence to the flow of thoughts, feelings, and strivings. Figuratively speaking, it is the commanding officer viewing and appraising and ordering the whole field of conscious activities. Though it occupies a position on the field of action, it is aloof from the various activities and vicissitudes of the actual contestants. The associative and logical thought processes are employed merely to serve the purposive processes of feeling and striving, just as the soldiers and the equipment of the army are used as a means of accomplishing the aim of the general.

In active thinking as has been said, one has a definite aim, or purpose, or problem in mind. He is searching

for a means of gaining the end or solving the problem. Success in overcoming the difficulty encountered depends absolutely on the ideas which come to the mind through association. Success will depend upon the care and skill previously exercised in organizing knowledge into association systems.

Efficient thinking and doing must be founded on, and spring from efficient learning. The process of learning efficiently was previously explained. Such learning consists in organizing the materials of knowledge into such forms of associative systems as will contribute most satisfactorily to the use of the materials in gaining satisfaction for the interests concerned with them. In such learning, the interest to be served by the organization of knowledge must be kept alive in the margin of consciousness, and must be firmly associated with the organized elements with which it is concerned, by concentrating attentive effort on firmly establishing the association. Darwin thus spent years in accumulating material bearing on the problems of organic evolution.

The truly efficient man is the one who can see problems where others are unaware of them. He has cultivated a questioning and critical attitude of mind toward the affairs with which his activities are concerned. He is able to bring a well-organized intelligence to the solution of the problems he thus discovers. Such a man has real initiative and brings about improvement and progress. Efficiency in business involves first, the adequate formulation of the ends to be striven for. One must then locate the obstacles in the way of attaining the ends. He

must clearly perceive and select and skillfully employ the best means available for overcoming the difficulties and gaining the end.

In order to think and act adequately about a situation or proposition, one must have developed keen powers of discernment which enable him to select the significant aspects and hold them clearly in the focus of attention. Right thinking and acting require that elements not relevant be disregarded, and that relevant matters be kept in mind, until the means or way to the end is found. If one has previously fitted himself to handle the situation, and keeps his attention concentrated on significant qualities or points, he will find coming into mind, through association, ideas which will guide him to a wise course of action.

One can have fertility and resourcefulness in thinking, only as he has previously established an extensive system of associations, organized in accordance with their significant features. Fortunate is he who can see the significance of things, and can recall them when their significance will make them useful! The thinking of one whose knowledge is so organized will be significant rather than superficial. He will not be led off into inconsiderate action by the first plausible suggestion which occurs to him. He will be freely supplied with suggestions along alternative lines, which will lead him to carefully examine and appraise the superficially plausible suggestion.

When the suggestions do not come through the associations previously established, one should undertake a

systematic search for them. This search may take the form of carefully planned experiments or investigations of some sort. Or one may seek help in the experience of others through conversation or reading.

The solution of the problematic situation may thus demand that one acquire new learning. To avoid the uncertainty and tremendous loss involved in learning mainly by the method of blind trial and error, one should give an intelligent and searching investigation to the factors which may have significance for the solution of the problem. The number of failures in thinking and acting can thus be greatly reduced, but not entirely eliminated. The wider and more intelligently organized the past experience has been, the more effectively it can be brought to bear on finding a way to overcome the difficulties of a novel situation.

TEST OF TRUTH

The more clearly one has centered his attention on methods of procedure, and has discriminated them from their context, and associated them with the general conditions under which they can be applied, the more effectively he will be able to bring the previously learned methods to bear in dealing with a novel situation.

Novel problems must be solved always in terms of previous experience, by combining or using the elements of such experience in new ways. One must search either his own experience or the experience of others for factors bearing on the solution of his problem. It is a difficult task to select the few significant factors in the

problematic situation from the many irrelevant features which are manifested along with them. When these are found, it is still more difficult to form the right hypothesis, or theory, of dealing with them, than it is to determine whether we are on the right track to the solution after the hypothesis has been found. The only method of procedure is to critically examine the various possible solutions suggested. The most promising of these possible solutions should be selected as an hypothesis. By study and trial, or experimentation, one must endeavor to ascertain whether the tentatively accepted hypothesis offers the best way out of the difficulty. The test, as to whether the true solution has been reached, is whether it will guide us satisfactorily in dealing with the elements of experience, so that we attain our purpose. If we find that it works satisfactorily we accept it; if not, we reject it.

Whether a suggested solution, or tentative hypothesis is correct, can be determined only by testing it in subsequent experience. However, one can often arrive at a high degree of probability by carefully thinking out the consequences that can be foreseen as likely to follow such an attempt at verification in experience. In imagination, one can anticipate the results of experience. If the situation does not involve too many novel elements, he can reach a reasonable certainty that his forecast of consequences is essentially correct. This is the process of verification, whether we are searching for general notions which will enable us to deal with the presented materials, or whether we are searching for a particular

means of attaining a general end. By imaginatively testing his solutions in experience one can form a conclusion that they are probably true. He should not make the mistake of regarding them as certainly true, until they have been actually tried out in experience. For a discussion of "Belief and Truth" see Chapter IX.

The expert has reflected on experience, has studied and classified actual and hypothetical cases, and has formed useful association systems. He thus has many fully formed conclusions and principles of action stored away in his memory. As soon as the essential facts of a new proposition are clearly established, he at once recognizes it as belonging to a class with which he is already familiar. Without apparent consideration, or deliberation, the expert, thus prepared, can immediately and confidently give a decision on matters of the utmost importance. He has previously gone through the processes of investigation and deliberation. He sees his way clearly at once, and is ready to act confidently in accordance with his judgment. An appeal addressed to an expert should take a different form from one addressed to an inexperienced man.

It must be remembered that thoughts originate, or grow, only from one's own experience, past and present. One is skillful in judging and fertile in thinking and reasoning, only as his past experience has been rich and varied, and skillfully organized and assimilated. One, so prepared, can readily select the right idea and apply it accurately in solving the problems at hand.

The genius is one who clearly perceives the significant

aspects and relations of things, and links them together, and to the related parts of his experience, by helpful associations.

JUDGMENT AND REASONING

When one discriminates the various thought relations among the elements of experience he is said to pass judgment upon them. So also when a choice is made and a decision is reached after deliberating over the consequences of following different lines of action, the act is known as a judgment.

The function of judgment, as an element in the process of thinking or reasoning, is to notice the significant relations existing among the objects of thought. Among the significant relations are resemblances and differences, the relation of means to end, individual to class, cause and effect, the estimation of merit or value, and the discrimination of various other relations between ideas.

One passes judgment on a thing when he decides that its value is equal to or greater than that of some other thing, or when he decides that he can use it to bring about an effect he desires to produce, or concludes that a certain effect has resulted from a cause of such and such a character, etc.

BELIEF AND ACTION

Deliberation results normally in conviction, belief, and action. If one is convinced or believes that it will rain, he will carry an umbrella; unless taking everything into consideration, he is convinced, or believes, that getting

wet will involve less inconvenience than carrying the umbrella. In either case the belief determines the action.

One is always ready to act along the line which he believes will contribute most to the realization of the purpose which at the time seems to him most important. Because it seems most important, his attention is fixed upon it, or rather it holds his attention.

Deliberation and reasoning aim to eliminate rivalry and conflict among impulses to action. Deliberation is brought to a close, when order and harmony are established among the impulses to action. When a decision has thus been reached, one refuses to attend to suggestions arousing impulses to act along an opposing line.

In attending to the acts appropriate to the conviction or belief established, one sets the switches for their performance. At last, when all preparations are made, and the judgment declares that the time and circumstances are ripe for the believed in action, and that the line is open, then the act is performed as a matter of course. See Chapter XXIII for a discussion of "Belief and Truth."

EFFICIENCY AND THE AIMS IN LIFE

Efficiency involves thinking out the best ways of doing things. After the best ways of doing have been thought out, they must be made habitual. Efficiency is thus made up of a two-fold proficiency; a proficiency in habit formation, and a proficiency in discovering the respects in which existing habits may be improved.

One can become skilful in determining how habits can

be improved only as he becomes skilful in estimating comparative adaptability as means to the attaining of the important purposes of life. Hence the fundamental, or primary, requisite to efficiency is the clear formulation of the ends to be attained in life.

One who wishes to become efficient in business must first clearly discern and formulate the ideal aims of business. A clear aim is the prime essential of one who desires to hit the mark of business success.

One must not merely aim clearly, he must hold the goal steadily in view. He must push on resolutely toward the goal. See Chapter XXVIII.

PART II

FUNCTION, QUALITIES, AND CONSTITUTION OF CONSCIOUSNESS

CHAPTER X

FUNCTIONS OF CONSCIOUSNESS

The conscious or mental factors and processes have served, in the process of evolution, as a means of adjusting the conscious individual to his environment. Mind has been preserved and developed because it has enabled its possessor to adjust himself to the factors of his environment. In fact, adjustment, or lack of adjustment, can have meaning only when the mind is recognized as one factor which is in a relationship of adjustment to another factor known as its environment.*

The evolutionary development is generally described as a process of adjusting the individual to his environment. It may with equal truth be considered a process in which the environment is made to contribute to the satisfaction of the instincts and interests of the individual. The environment is adjusted to the individual just as

*One who is studying psychology for the first time may find this chapter hard to understand. In that case, it may be passed over until the book is read a second time. This applies also to the chapters entitled "Predispositions" and "Will to Live." More immediately practical matters will be taken up again in the chapter entitled "Classification of Interests."

truly as the individual is adjusted to the environment. The function of business is to make the environment contribute to the satisfaction of instincts and interests.

The environment of the conscious individual is made up of two great classes of phenomena. One class of these includes the things which behave in accordance with purely mechanical laws. One gains understanding of and control over these things by studying the various pure and applied sciences and arts which have to do with things in which conscious processes are not manifested.

The other great class of environing phenomena includes the facts and processes manifesting themselves in the behavior of men and of animals. It embraces all processes in which mind enters as a determining factor. Our purpose does not include a consideration of the animals. This discussion will be restricted to the human factor.

Behavior includes all processes in which consciousness has entered as a determining factor. Psychology is the science of behavior. It aims to give to the practical man of affairs knowledge which will enable him to understand and wisely order and control his own behavior. It also aims to give him an understanding of mental processes which will enable him satisfactorily to adjust himself to, and to influence the behavior of others. Psychology embraces, as its sphere, all activities into which consciousness enters as a determining factor.

The understanding of the behavior of a conscious being involves an understanding of the conscious factors and processes by which the behavior is determined.

Such understanding of consciousness involves an analysis into parts and the apprehension of the interrelations of the parts.

In Part I, various mental processes were studied. They were studied merely as activities in complete abstraction from the factors manifested in the activity.

When heat is explained as a mode of motion it is not meant to imply that the motion which causes the sensation of heat exists merely as an abstraction independently of all objective reality. Any particular sensation of heat must be regarded as resulting from the motion of some particular material thing to which certain properties may be ascribed. These properties manifest themselves in experience as qualities or characteristics attributed to the thing. One must study these properties, qualities, or characteristics, in order to deal satisfactorily with the things. In so doing he does not necessarily commit himself to any metaphysical explanation of the origin or nature of the reality thus manifested.

A mere description of mental processes as activities will no more suffice to give one an adequate understanding of consciousness, than a mere description of the direction, velocity and extent of various motions, will give one a satisfactory understanding of the great diversity and richness of the properties of the material world. We can understand the material world only as we look upon it as composed of moving masses which have a definite constitution. This constitution is revealed in the various qualities of the objects which impress themselves upon us in our experience.

In like manner the activities or processes of consciousness must be thought of as manifestations of an existing reality. We cannot directly observe the nature of this reality. We do not need to commit ourselves to any metaphysical explanation of its nature or origin. But in order to deal satisfactorily with others we must study certain properties, qualities, or characteristics of the mind which are revealed to us in experience.

It requires more than an understanding of mere processes considered in abstraction from definite qualities or characteristics of the mind, to answer such questions as these. What is the cause of this customer's dissatisfaction? Will this advertisement have the desired "pull"? "What makes a certain man think that way?" "How can he be led to think this way?"

How can we understand the statement that the sight of an apple arouses a desire to eat it? We are under the necessity of attributing a definite group of qualities to the apple, so also we must attribute a definite constitution or structure to the mind.

In order to explain the interaction of consciousness and its environment, we must attribute certain enduring qualities to the influencing factors of the environment. We must also attribute certain enduring qualities to the influenced and reacting consciousness.

The qualities of the mental constitution and structure are manifested mainly as predispositions to certain lines of conscious activity. These predispositions are primarily innate, as instincts or instinctive tendencies. The heredi-

tary bent is largely influenced in its development by environmental factors.

We must endeavor to get some idea of the qualities and constitution of the mind, as well as of the processes and activities in which these characteristics are manifested.

Our aim is to analyze purposive acts into their simple elements and to make clear the interdependent correlations of these elements. We wish to understand the principles underlying the normal co-operation of these elements in determining conduct.

In our view, conduct is determined not by the inborn or acquired organization of the nervous system, but by the psychical predispositions which manifest themselves through, and by means of, the physical organization.

Not the interaction of physical forces, but the interworkings of meanings, aims, feelings and impulses give rise to conduct. Inborn psychical, rather than physical, predispositions give tendencies to conduct. In conduct things are appraised and dealt with according as they are perceived to have a bearing on the carrying out of our psychical predispositions.

One who attempts to influence the behavior or actions of men will be greatly assisted by understanding the origin, nature and significance of these predispositions. One can influence men only through an appeal to the emotions, sentiments, or interests, developed from these predispositions. Each instinct has its peculiar emotional and volitional tendencies which may be aroused by an ideational content.

The qualities and characteristics of the constitution of the mind are manifested in various processes and activities.

The intellectual constitution is revealed in the processes of perception of objects and in judgments of affirmation and denial and in the various processes of judgment exercised in reasoning and comparing.

The affective constitution is revealed in the feelings of painful or disagreeable, pleasurable or agreeable, excitement or depression, and in the various sentiments and emotions manifested in the instincts and interests.

The volitional processes are desire, and striving for, and aversion and striving away from. These mental predispositions to think, feel and strive, are functionally connected. They are elaborately organized by educational influences.

CHAPTER XI

PREDISPOSITIONS

AUTOMATIC AND REFLEX ACTS

The human organism is born with the ready made ability to perform automatic and reflex acts. Automatic acts are the beating of the heart, the activities of the digestive organs, etc. The involuntary closing of the eye when something threatens, also coughing and sneezing are reflex acts.

The ability to perform such acts results from inherited physiological structure. A preformed pathway in the nervous system carries the stimulus over into action, without the intervention of consciousness as a factor. We may be conscious of performing such acts, but we do not consciously direct or supervise them.

Such acts are explained by the constitution of the nervous system. The nervous impulses which bring about these acts pass through paths which are preformed. They are fully developed previous to experience. The acts are invariable and mechanical in character.

INSTINCTS

Instincts are predispositions which are psycho-physical in character. That is, the behavior is determined by both psychological and physiological factors. The qualities

or characteristics observed in objects awaken certain correlated processes of feeling and striving, which are factors in determining the behavior in regard to the object.

An eminent authority has defined an instinct as "an inherited, or innate mental and physical predisposition to experience an impulse to attend to certain things, to feel desire or aversion for them, and to act in a predetermined way in regard to them."

Another definition is the following: "An instinct is a complicated purposive act which the doer strongly desires to perform, and which is done without awareness on his part of the real end at which it aims, and without previous education in its performance."

The fact that the purpose which an instinct serves is not foreseen at the time of its first performance, has led to the term "blind instinct." In human beings, at least, instinct ceases to be blind as one grows in experience, though it may lose none of its impelling force. With experience the real end comes into view and determines the choice of means to attain it. Such modification is often necessary to adapt the act properly to the circumstances in which the individual finds himself. This is true largely because the conditions of human life have changed greatly from those of the remote evolutionary period in which the instinct originated.

In its first manifestation, an instinct is an impulse to perform an act the true end or purpose of which is not known to the one experiencing the impulse. The impulse is unexplained and unquestioned, though it is clearly conscious. The idea of doing the act is fascinating. It

arouses an almost irresistible desire to carry it out into action.

The setting hen feels that she simply must set, even if the nest is empty. So the boy may be led to collect articles of no real value, so one sex is attracted to the other, so also a man may feel an almost irresistible impulse to go hunting or fishing.

To a large extent, the innate predispositions of men are capacities and tendencies, rather than fully perfected capabilities. As tendencies and capacities they require development through education. The form of capability into which they may be developed by education is variable. In consequence man is more readily adaptable to changing conditions of his environment than are the lower animals in which the instincts are more completely preformed and less variable.

Authorities differ considerably in the number of instincts they ascribe to man. Some recognize as instincts only such predispositions as resemble most closely the more fully perfected preadjustments of the lower animals. The number of instincts they mention is small.

Most authorities will agree in the broad view that man, as a result of his inherited structure and tendencies to development in his psychical and physical organism, is predisposed to do a much larger number of things than are the lower animals.

The conduct of men originates from various conscious impulses to feel and to act, which originated ages ago in the evolutionary process as a means of fitting the individual to his surrounding conditions. How men de-

velop from these impulses the ability and tendency to act reasonably and rightly is an interesting problem. Suggestive and enlightening attempts have been made to trace out the lines and factors of this development, but they can not be entered into here. We have to assume the development as worked out to the stage existing in the normal human being.

One who looks merely at the seed, can not even glimpse the beauty and fragrance of the unfolded flower. So one who confines his view solely to the specific instincts common to man and the lower animals can not adequately apprehend the diversified and enriched qualities of the instinctive endowment, as it is unfolded in the most highly developed men. We must assume instinctive tendencies rich enough and varied enough to explain the social organism and the higher moral nature which have developed from them. These impulses have largely determined the form taken by civilization. The form of civilization and the moral ideal are the clearest evidences we have of what these impulses are aiming at. They show us the nature of our instinctive endowment, as far as that nature has been revealed at the present stage of evolution.

ENUMERATION OF PREDISPOSITIONS

Taking the broad view, the following are among the more important instinctive capabilities and tendencies.

Appetite for certain foods and disgust for others, anger, hate, affection, rivalry, emulation, jealousy, shyness, fear, teasing, self-assertion, modesty, sexual love,

parenthood, and the tender emotion, the instinct of reproduction, desire for approbation, and aversion to disapprobation, sympathy, imitation, play and recreation, fighting, nomadism, agriculture (making things grow), hunting, constructiveness, secretiveness, inquisitiveness (curiosity or desire to know), acquisitiveness, the predatory instinct, artistic interest, gregariousness, respect for others, co-operation with others, loyalty to group interest, subordination to superiors, morality, religion or self-abasement, and interest in the behavior of others.

Instincts have originated as a means of adjusting individuals to the surrounding conditions of their life. Those who have possessed this instinctive equipment have been better fitted to survive and prosper in the struggle for existence. They have transmitted like capacities to their descendants. A few examples will make clear the part played by the instincts in ordering the affairs of life.

People are instinctively interested in moving things. This interest probably originated from the fact that moving things may concern our well-being in a way that demands immediate action. The interest in moving things is taken advantage of in many ways in advertising.

We instinctively fear whatever threatens to prevent the attainment of a desire. The consciousness of being alone in the dark or in a vast wilderness may arouse a fear that is none the less genuine, though one recognizes there is nothing to harm him. We feel an impulse of aversion or striving away from what arouses the emotion of fear. The impulse to avoid the danger we fear leads to fleeing or freezing. However, what hinders the

satisfaction of another instinct may arouse pugnacity and the emotion of anger. One then feels an impulse to overcome or destroy the hindrance. We hate a person who maliciously hinders the attainment of our purpose.

The appetite for food arouses an impulse to secure it. The instinct of repulsion and the emotion of disgust cause the ejection from the mouth of substances which have a bad odor or taste. We feel an emotion of disgust and an impulse of aversion, or shrinking away from, slippery or slimy objects which come into contact with the body, or from carrion, or foulness, or filthiness.

Emulation impels one to rival the achievements of a superior. Rivalry, developed to excess, grows into envy, jealousy, anger, and hate. We are jealous of persons whom we regard as our rivals. We envy them their success. Acquisitiveness, or the desire to get possession of things, leads to competition and rivalry. It leads to envy when the thing desired belongs to another. One is envious of a person when he covets his goods, and may become jealous of him as a successful rival for the goods.

Secretiveness impels one to conceal his business from others. Its instinctive character is shown by the fact that it often influences one when there is no real reason for concealment.

Curiosity is interest in knowing. Curiosity and the emotion of wonder lead to the examination of the unfamiliar. In business, curiosity, or interest in knowing about a thing, should be clearly distinguished from acquisitiveness or interest in securing it. Curiosity may be made to lead to acquisitiveness, if proper advantage is

taken of it. Acquisitiveness develops into the interest in acquiring wealth.

Some of the instincts in their primitive form have lost much of their usefulness under modern conditions. Hunting and the nomadic instinct are examples. At present they are valuable mainly as pleasant sources of healthful recreation. The predatory instinct should not be allowed to develop at all.

The parental instinct is manifested in the desire to protect offspring and to further their interests. The tender emotion and benevolence are manifested in affection for others and in a desire to protect and further their interests.

The gregarious instinct is manifested in the desire to be one of a crowd, and in the aversion to being alone. It leads one to regard the interests of others as of equal importance with his own, and to seek to further them. It leads one to work in co-operation with others. The interest of philanthropy is closely related to it.

The instinct of self-assertion, or self-display, and the emotion of elation lead one to aspire to leadership and to seek to impose his will on others. Self-display is closely related to the sexual instinct.

The instinct of self-abasement, or self-subjection, and the emotion of subjection lead one to conform to the will of others. Elation and subjection have been called positive and negative self-feeling.

Interest in the behavior of others has originated in evolution because the welfare of each individual is largely concerned favorably or unfavorably with the behavior

of others. Through the imitation of actions and the sympathetic induction of emotions, it is the greatest educational influence at work in developing the capacities of the individual.

One has a strong instinctive interest in the aims and results of the behavior of others. He wishes to know what their purpose is, what they are doing, and what is the result of their effort. The motion picture owes a great deal of its attractiveness to the fact that it gives free play to the exercise of this instinct. The pictures of persons in advertisements appeal to it. For lack of a better name, we have called this instinct interest in the behavior of others.

Instinctive interest in the behavior of others leads one to imitate their acts and to experience feelings similar to theirs. The acts are imitated either because of a special instinct of imitation, or in accordance with the principle of ideo-motor activity. The latter principle holds that ideas of action, on which the attention is closely centered, tend to carry themselves out into appropriate actions. Even if the impulses to action are not carried out, they awaken desires and aversions similar to the ones experienced by those whose actions are observed.

An additional word in regard to interest in motion pictures may not be out of place. We have a strong predisposition to strive to learn the significance of the actions of others. There is also an instinctive capacity to understand them. The utilization of this capacity was of great importance during long ages before language was developed to any extent. The successful exercise of this

ability gives great satisfaction to strong primitive instincts. This satisfaction, in many people, is stronger than that derived from grasping the significance of the behavior through spoken or written words. The "movies" appeal more effectively than the spoken drama to interest in action.

The motion picture can not compete with the spoken drama in clarifying the world of ideas. The spoken drama has a field of its own in satisfying the interest in real literature, interpreted and illuminated by the effective delivery and acting of those competent in their art.

Sympathy is the general instinctive tendency to experience an emotion which we perceive to be manifested in others. We respond as instinctively to the observed expression of the emotion as we would to the object fitted to arouse the emotion, and for similar reasons. We instinctively imitate the expression of an emotional state we observe in others. This imitation arouses a similar emotion in us. We are thus prompted to act as the person experiencing the state was prompted to act in regard to the stimulus which may concern us as it concerned him.

Optimism manifested by one person tends to beget optimism in those around him. Confidence arouses confidence. A grouch may depress people near him, when they have no real reason for the feeling.

The fact that another person is thus instinctively sharing and expressing our emotion tends to heighten it. The sympathetic spread of an emotion through imitation accounts for the fact that the emotion experienced in wit-

nessing a play as one of a large crowd is greater than when it is witnessed alone. It is the clue to understanding many of the facts of crowd psychology.

The processes of imitation of action and sympathetic experiencing of emotions play a very great part in fitting one for membership in society. Through this process one comes to do the conventional things. His standards of valuation become socialized. He comes to appraise the relative importance of the various interests and the means of satisfying them according to the standards prevalent in society.

Instincts do not appear until the necessary nervous connections have developed through bodily growth. No two children manifest exactly similar instincts. They vary in number, in relative strength, and in time and order of their manifestation. All instincts will appear sooner or later in a normal person, if a suitable stimulus is experienced when the nervous system has reached a proper stage of development.

INSTINCTS REQUIRE EDUCATIONAL DIRECTION

In a general way the human instincts have tended to adjust the individual to the necessary conditions of his existence. They enable him to make the environment contribute in some measure to the satisfaction of his needs.

In man, the instinctive preadjustment has never attained to the perfection which it has reached in the lower animals. The instincts are largely tendencies and capa-

cities which must be developed into capabilities through educational influences.

MODIFICATION OF INSTINCTS

Instinctive behavior may be analyzed into the following important elements: The perception of an object which serves as a stimulus; the emotion and impulse aroused by the stimulus; the behavior which results as the response to the stimulus.

One may learn to improve the instinctive response to a stimulus. He may learn to discriminate the circumstances under which he should make the response, from those under which he should not make it. He may through experience, associate with the object which first called out the response, another feeling and impulse which will lead to a different response. "The burnt child dreads the fire." One may learn to respond instinctively to objects which at first failed to arouse such a response.

An instinct may be modified by associating with the object and the feeling it arouses another form of response. The response to the feeling and impulse aroused by the stimulus is shunted off into another line of action. In this way one may be led to make the conventional rather than the primitive response to the stimulus. Actions are thus made to conform to the norms of conduct prescribed by society. The sex instincts, for example, require such modification.

Instincts may be modified by refining, sublimating, generalizing, and co-ordinating them. The gregarious, co-operating, and fighting instincts, and those of emula-

tion, play, etc., are thus modified by properly conducted sports. One who fights for victory in accordance with the rules of the game is likely to become one who fights the battles of business and political life in accordance with the principles which should govern conduct in those spheres.

It is not safe for the individual to follow blindly the guidance of his native impulses. Pugnacity may be taken as an illustration. If the instinct is left to respond without intelligent guidance to any stimulus chance may offer, it may lead to acts of great disadvantage to the individual, and to the formation of pernicious habits.

Combativeness, or pugnacity, may also be dangerously strengthened by an extreme militaristic policy, or dangerously weakened by a policy of peace at any price.

Instinctive tendencies should be guided through educational direction into channels which will lead to the performance of actions which will be valuable under existing conditions. The fighting instinct may be taken again as an illustration. There is no doubt that a refined and tempered form of the fighting spirit is a valuable element of character. This may be developed by proper guidance, in athletics and in other forms of activity. Habits are formed which become tendencies to action subsidiary to instincts.

Actions which promote the satisfaction of instincts tend to be pleasurable. The pleasure tends to increase and prolong the activity. Actions which hinder the satisfaction of instincts tend to be painful. The pain and pleasure which results from the actions becomes associ-

ated with them. Pleasure and pain serve as secondary springs of action subsidiary to impulses.

An instinct may develop into a good or bad habit or die out from lack of exercise. It may be so strong as to lead readily to over development. Or it may be weak and require strong stimulation and much exercise.

As a result of stimulation and exercise the instincts may be developed into habits. In their developed forms they manifest themselves as interests and temperamental traits of character. These will be discussed later.

An instinctive tendency may fail to develop into an element of character, because of the lack of an appropriate stimulus, or the lack of an opportunity to perform the act. The failure to develop may result from the fact that one yields so fully to one instinct that he neglects to exercise others.

An instinct may be forcibly repressed. While a merely neglected instinct may die out, one that is forcibly repressed may merely become dormant and manifest itself in some foolish or perverted act later in life.

It is the business of the various educational agencies to see that proper stimuli and opportunities for exercise are furnished to each instinct when it ripens. In this way the instinct may be developed into an interest or trait of character useful to the individual.

The instincts are often in rivalry with each other. The educator must see that they are properly harmonized. He must also see that the person is furnished with knowledge and incentive to guide his development along the line of his real needs.

The mental constitution of an individual has taken its form during the course of evolutionary development. This constitution includes the rather specific instincts we have mentioned. It also includes more general innate capacities and powers, which are more variable than the specific instincts in their manifestation in individuals.

Among such qualities we may mention, as examples, the capacity for more than ordinary achievement in science, business, mathematics, politics, art, music, etc. These appear to be, in large part, innate mental tendencies, qualities, and capacities, which must be developed into capabilities through education.

An instinct acquired during remote evolutionary experience is a trace of that experience persisting in the mental and physical constitution of the individual. This innate trace of remote racial experience is comparable to a memory of the experience which is not recognized as a memory. Through these traces the lessons of past experience are indelibly impressed on the mental and physical constitution of the individual, and are operative in guiding him through present experience.

It is possible, though most would deny that it is so, that there is, in the instinctive striving, some vague perception of the end at which the impulse aims. In the fear instinct such a preperception would take the form of a very imperfectly defined "Danger-there! This way to escape!" The awareness of why the act is worth while could arise only through the awakening of innate knowledge, along with the innate feeling and impulse. At any rate there is certainly present the feeling that

something worth while is being gained by the behavior.

In the lower animals the instincts have been predetermined in mechanical perfection. As a result their capacity for development is limited. The fact that the instincts are less perfectly developed in man has given him infinite possibilities of development. The fact that man's instincts are mainly directing tendencies, stimulates the development of the intellectual, feeling, and volitional processes as factors for guiding action. The intellect enables man to formulate aims and purposes and to select means for realizing them. It enables man to be guided by considerations of "in the long run" and "as a whole," rather than by immediate impulse. Social heredity supplements biological heredity in evolution. The social tradition is acquired through imitation and intelligent adaptation.

CHAPTER XII.

WILL TO LIVE

In the earliest form of conscious life there was probably a vague consciousness of impulsive-process-going-on, of satisfaction-accompanying-the-going-on. It was the will to live, seeking and finding satisfaction in the conscious-impulsive-satisfying-activity which constituted the process of living.

Through the process of evolution, the general will to gain satisfaction through carrying out impulse has come to manifest itself along many different lines. The various instinctive predispositions serve to guide impulsive activities into the lines along which they most profitably seek for satisfaction. They are differentiations of the original capacity to experience impulse and to feel satisfaction in carrying it out. They are lines along which the original capacity has been developed into more specific capabilities. As such they must be dominated and correlated by the general will so that they will work together harmoniously, each contributing duly to the satisfaction of all. The general will aims at a state of general well-being or self-realization.

PREDISPOSITION TO SELF-REALIZATION

We have found that we can trace one all-pervasive, all-inclusive predisposition manifesting itself in the vari-

ous special instincts. We may call this the predisposition to self-realization. It is essentially a process of seeking satisfaction through carrying out impulse.

In one aspect the instincts are processes of reacting to the environment or of adjusting one's self to the environment. The form of the reaction is determined by a correlation existing between certain objects of consciousness and certain qualities in the physical and mental constitution of the individual. Since the behavior is determined in part by mental factors, it may be regarded as a form of self-expression.

The instincts are predispositions to act in such ways as will best promote one's well-being or self-realization. The predisposition to self-realization works blindly at first, groping its way by mere impulse. As man's experience widens and his intelligence increases, the character of this predominating predisposition becomes more clearly revealed. It develops into an ideal of well-being or self-realization.

IDEAL OF SELF-REALIZATION

The ideal of self-realization aims at a harmonious condition of well-being. This condition is to be attained by developing all one's capacities for securing satisfaction into capabilities, and by exercising these capabilities each with due regard for the other, and by safeguarding them.

CLASSES OF INSTINCTS

Instincts may be classified in accordance with certain general tendencies they manifest.

Some of the instincts, such as constructiveness and acquisitiveness, aim at making the material environment contribute to well-being.

Play, curiosity, and interest in the behavior of others aim at mastery of both the material and social environments.

Pugnacity, fear, self-assertion, rivalry, shyness, secretiveness are egoistic or self-seeking in their immediate aim, but they are also, indirectly, altruistic, as whatever rightly promotes the well-being of the individual also promotes the well-being of others. So while they are anti-social in certain respects, they are at the same time pro-social.

Teasing and the predatory instinct are anti-social.

The altruistic instincts are generally pro-social. That is they aim at the well-being of others. Such are parenthood, sympathy, modesty, sexual love, respect for others, co-operation, gregariousness, loyalty and subordination to superiors.

Many confuse altruistic instincts and interests with the moral interest. It is right to follow these impulses only when they are carried out with due regard to individual and social well-being. Moral acts are not merely matters of following blind impulse. Moral acts require clear and penetrating discernment as to their effect on well-being. Hell is paved with good intentions.

MAN IS A SOCIAL BEING

The brief foregoing consideration of the tendencies of instincts must make it clear that man is by nature a so-

cial being. Man can not come into being, or develop his capacities, apart from others. Born in collective life, man's well-being must be brought about through co-operation with others in collective life.

The will to live in its various lines of instinctive development clearly aims at self-realization in the give and receive of association with others. The well-being aimed at is a condition of social well-being in which each will profit in proportion to his service to others, and only as he renders such services. One feels regard for the collective welfare, just as naturally as he does for his individual welfare. The supreme good is a common good. It can be attained only in a community the members of which are mutually dependent and mutually helpful.

Man is a social being, with broadly diversified interests and concerns, as well as a marvelous machine for performing work. His well-being can be promoted only by providing opportunities and stimuli leading to the satisfaction of his various lines of interest, to be discussed later. This fact should be kept in mind in planning welfare work.

The striving for self-realization is a striving for such a condition of collective well-being as we have just explained. The ideal of self-realization has been formulated through co-operative experience and co-operative reflection on experience. It is an end not fully attainable, but one to which we can always approach more closely. It is the moral ideal.

MEANINGS OF INTEREST

The word interest is used in different senses. In the wider meaning of the term one is interested in all that concerns his need or welfare, though he may not be conscious of the fact that he is concerned. In this sense interest is merely a name for the fact of the concern.

In a narrow psychological sense one is said to be interested in anything to which he devotes his attention. In this sense one may be interested in doing a thing which is contrary to his interest in the previously mentioned meaning of the term. In this usage interest is synonymous with attention.

WHAT IS "AN INTEREST"?

An interest is a general notion or ideal of an end which one must strive to attain in order to promote well-being. It is the conception of an end which is satisfying, and hence is desirable. An interest is a conscious realization that the things belonging to a general class concern one's need or well-being along a common line. Interests are habits of thinking, feeling emotion, and acting about things. The peculiar affective aspect, or emotional tone characteristic of an interest is a sentiment. It is the feeling of valuation which appraises a thing as a means of attaining the end at which the interest aims.

The feeling of interest varies with the importance attributed to a thing as a means of affecting well-being favorably or unfavorably.

The consciousness of favorable concern arouses a feel-

ing of pleasure, a foretaste of the satisfaction to be attained, and a striving or impulse to attain it. This complex state is known as a desire.

The consciousness of unfavorable concern arouses a feeling of pain, a foretaste of dissatisfaction, and an impulse of aversion or striving away from.

Man's superiority to the lower animals arises chiefly from his capacity for generalizing. He notices resemblances and differences. He arranges objects into classes according to their similarities of form, relationship, use, etc. The similarities do not need to be abstracted and generalized after the manner of formal logic.

When a man encounters a situation in which he observes aspects which bring it under a general class, he reacts to the situation in a way appropriate to the general class. A few general predispositions to behavior enable one to deal satisfactorily with many similar concrete situations.

The things which concern well-being similarly are arranged in a general class. General lines of concern come to be recognized. Around each line of concern of which one becomes conscious is organized a system of tendencies to feel and act. The habit of responding to such a class of objects with co-ordinated tendencies to feel and act is known as an interest. When an interest has been formed, as soon as an object is recognized as belonging to the general class, it arouses the desire and impulse characteristic of the interest.

Man grows gradually into a consciousness or realization that certain classes of things concern his well-being

in certain ways. The ends toward which the instincts impel one come to be formulated as aims or purposes, and to be desired.

The line which the development of the individual actually follows is a resultant or mean of two component factors. The two factors determining development are instinctive endowment and educational influence.

When the conscious realization of the concern is awakened, it takes the form known as interest. Conscious processes are interesting when some capacity of the self is finding satisfaction in the activities.

Man is impelled to action through a conception of himself as satisfied as the result of the action. The foretaste of satisfaction which arises from picturing or representing one's self as having gained the object or attained the interesting or desired end, arouses the impulse to the action, and leads to such a rearrangement of conditions as will bring about the anticipated satisfaction.

MORAL INTEREST

The moral interest is the dominant or normative interest. It is the interest which regards social well-being as the ideal or end to be attained. Social well-being is an harmonious co-ordination of individual well-beings. It is to be attained by efforts at self-realization in which services are received and rendered in due proportion.

Moral acts are acts which affect the social well-being. Acts affect the social well-being directly when they directly further or hinder the well-being of others.

Acts which directly affect only the efficiency of the

individual who performs them affect social well-being indirectly. Society must see that its various members render the most efficient service they are capable of, just as a person must see to it that his various bodily organs are working properly. Hence society lays down rules to which the behavior of the individual must conform.

The moral judgment appraises the tendency of acts to further or hinder individual and social well-being. The moral judgment is the judgment of society, which has followed and handed down in tradition the best judgments of the moral leaders of the past. This judgment voices the collective racial experience in regard to acts which tend to hinder or promote individual and social well-being.

By our instinctive endowment we are sensitive to the praise and blame, or approval and disapproval of our fellows and conform largely to their will. Those who do not so conform are penalized in various ways. They come to feel that this judgment will be backed up with the force of an all-powerful will. The moral judgment is a judgment that "I ought to do this."

Through suggestion and imitation we accept the maxims and traditions in which are formulated the racial experience as to what is good or bad. The moral judgment is a judgment that this way I will find the means to normal well-being. Normal well-being is well-being in which a proper balance is struck between individual interests and collective well-being.

One gets his ideal of conduct as a suggestion from others. When he comes to see that this ideal aims at

the best co-ordination of individual and collective welfare he may strive to promote this welfare, regardless of the collective approval or disapproval of his acts.

The moral interest is an interest in normal well-being or well-doing, as being is in this sense a process of doing. It is an interest in developing and exercising all one's interests, both egoistic and altruistic, so that they will contribute to social well-being.

The moral interest has developed from innate or instinctive tendencies. The moral ideal may thus be conceived as developing from impulses and capacities which have their origin in the eternal consciousness of the Divine Spirit which is immanent in us. Religion is self-subjection to the Divine Will. This self-subjection is manifested in morality.*

All things have their being in the Universal Will to Live. In us, the impulsive force of this Will becomes manifested along the lines of various instinctive tendencies. In our conscious experience we become aware of these native impulses and capacities. As experience develops, intelligence furnishes guidance in efforts to seek satisfaction for them. But the form into which the moral personality develops is determined largely by social agencies.

*Statements in regard to the relation of man to the "Divine Spirit," etc., are based on Metaphysical inferences. Strictly speaking, they have no place in a discussion of scientific principles.

CHAPTER XIII

CLASSIFICATION OF INTERESTS

The interests are the ends which the instincts serve, brought into clear consciousness and developed into habitual lines of desiring and striving.

The various instincts previously enumerated become interests when the individual gains an understanding of the end which they serve and tries to find means adapted to attain the end.

In the fully developed consciousness, an interest as a motive impelling to action will have two aspects. In one aspect, it is an interest in a special line of activity. In another aspect, the special line of interest is a manifestation of the all-inclusive interest in attaining self-realization in a state of social well-being.

The experience of the race in working out the due correlation and co-ordination of the various interests has found that they can be dealt with most conveniently when they are grouped in a few important classes.

The all pervading and all inclusive interest in self-realization manifests itself in the moral interest. The moral interest is interest in correlating and co-ordinating the various lines of interest.

The general lines of interest include politico-legal, philanthropy, family and home, sociability, health, knowledge and educational skill, wealth, beauty, vocation, and recreation.

MORALITY—THE MAJOR INTEREST

The moral interest aims at a social well-being to be brought about by an harmonious co-ordination of individual well-beings. It is an interest in developing and exercising all one's interests, both egoistic and altruistic, so that they will contribute most effectively to social well-being.

The sentiments which attach themselves to the behavior with which the moral interest is concerned, are feelings of oughtness or obligation. The feeling of obligation is aroused when acts are classified as right or wrong, and things as good or bad.

The feelings of rightness and wrongness attach themselves to acts which tend to further or hinder normal well-being. These feelings are manifested, at first, as blind instinctive impulses. They predispose one to do the right or good act, and not to do the wrong one.

Through educational development, which is guided by social influences, the feelings of obligation tend to lose their blind instinctive character. As experience develops, one gains the ability to appraise the tendency of acts to hinder or further well-being. Wrong acts are seen to be acts which have bad results. Right acts are those which bring good results. However the obligation feelings to which judgments of rightness and wrongness give rise, still retain their instinctively imperative character. Virtuous and vicious describe qualities of character.

Goodness means fitness to promote well-being. A thing is good only as it is good for something. Good-

ness can be estimated only in relation to the end to be served. Good and bad things are things which have a favorable or unfavorable bearing on well-being.

The enlightened conscience aims at a progressively realized state of well-being to be brought about through a happy adjustment, or co-ordination and satisfaction, of the egoistic interests which have regard for self, and of the altruistic interests which have regard for others. It aims to harmonize the various interests of the individual and the interests of society, so as to achieve a higher and richer life for all. Conscience aims to bring the behavior of the individual into harmony with the collective or social will, and with the Universal Will of which it is a manifestation.

Moral principles arise from the recognition that acts concern both individual and social well-being. They are general principles to which acts must conform in order to promote this well-being. They lay down rules for playing the game of life. The moral virtues are habits of acting in accordance with moral principles.

The principles, to which acts should conform in order that they may be regarded as moral, include, among others, those of honesty, truthfulness, fidelity, loyalty, justice, mercy, courage, industry, thrift, frugality, temperance, chastity, etc. They are the principles by which impulses to action along the lines of the various interests should be appraised to see whether they should be carried out, or held in check, or strengthened, or re-enforced.

PHILANTHROPY INTEREST

From the various predispositions to perform actions which promote the well-being of others has developed the interest in philanthropy. This interest has its roots in gregariousness, the tender emotion, affection, sympathy, co-operation, loyalty to group interests, filial devotion, respect for others, self-subjection, etc. It is the interest in rendering social service for which no service, or means of securing service, is to be received in exchange. This distinguishes it from business which is rendering service for a fair consideration.

Many confuse philanthropy with the moral interest. However, philanthropy is merely one among several lines of interest with which the moral interest is concerned. The philanthropy interest must be co-ordinated and correlated with the politico-legal, sociability, family and home, health, education, wealth, vocation, beauty, and recreation interests in accordance with moral principles. One is under a moral obligation to develop and exercise his own capabilities along all these lines. Through the exercise of the philanthropy interest thus imposed upon him, he is to provide that others have opportunity, means and incentive to develop their interests along the same lines. The moral interest is co-extensive with life interests.

POLITICO-LEGAL INTEREST

The political interest aims to render service to the individual and to society through organized co-operative

effort. The political organization is the machinery employed for rendering this service. The legal interest aims through the instrumentality of legislation to enact the laws which will establish the form of political organization which will be most efficient in promoting individual and collective well-being through co-operative effort.

The legal interest also aims to make laws which record the consensus of moral judgment, to establish judicial machinery to apply this judgment to concrete cases, and to provide for executives to enforce the judicial decisions. The judicial machinery is established to administer justice. Justice requires that benefits and opportunities for satisfaction be fairly apportioned among all.

FAMILY AND HOME INTEREST

The family interest aims at promoting the various interests of those for whom conjugal, or parental, or filial love exists.

The members of the family are interested in the home as a means of satisfying a great variety of interests. The home interest embraces all the activities which aim at the well-being of the members of the home, and all the things with which these activities are concerned.

The home interest is concerned with the various things pertaining to domestic economy and domestic art. Among them are wholesome and appetizing food, architecture, heating, ventilating, lighting, decorations, furniture, and various forms of household activities which it is hardly necessary to mention.

Service to the family and home is the vocation of a large number of women. It also makes large demands on women who have other vocations, and on all normal men.

SOCIABILITY INTEREST

This interest impels one to strive to secure personal recognition along social, civic, political, business, philanthropy and other lines. It is the interest manifested in the quest for fame, honor, power, position, influence, social standing. It gives rise to the ambition to be esteemed and reckoned with by one's fellows. The desire for mere notoriety is a perversion of this interest.

Whatever gives one advantage in competition with others, or in influencing and leading others, or makes him looked up to, admired or considered by others, appeals to this interest, and will be desired when the social advantage to be secured by means of it is made clear.

For example, a new fashion is taken up mainly as a means of securing social recognition, or prestige. What makes one appear well dressed is desired as a means of securing recognition from his business associates.

Posting the names and records of the men who do the most effective work in a factory, may stimulate others to do much better work in order to secure such recognition. This appeals to the instincts of emulation, rivalry, and self-assertion, which are elements of the sociability interest.

HEALTH INTEREST

The health interest attaches itself to any thing which

prevents or cures disease, or prevents accident. It aims at the satisfaction to be derived from keeping the body in efficient working condition. It is concerned with wholesome food, water, light, ventilation, dwelling place, conditions of labor, physical culture, athletics, etc.

EDUCATION INTEREST

The education interest is concerned with whatever increases knowledge or wisdom, or makes for efficiency in economic, social, or political activities, or enlightens one as to a better means of self-realization along any line of interest. It makes for culture as its ideal. Culture is knowledge, appreciation, and utilization of the things which give enduring satisfaction.

Curiosity, or interest in knowing, has led to the exploration of the material and social environment, for the purpose of securing information about it; regardless of whether this knowledge offers promise of being immediately or remotely of practical value. One in whom this impulse is active will store up much knowledge, some of which may later prove to be of practical value in a way not foreseen at the time it was acquired. In its highest form of development, curiosity takes the form of a quest for scientific knowledge.

AESTHETIC INTEREST

This is generally known as the interest in beauty. It is concerned with such things as the theater, literature, music, painting, sculpture, architecture, landscape gardening, beautifying the person, the home, and its fur-

nishings and surroundings and with the beauty of natural objects, etc.

WEALTH INTEREST

The wealth interest aims at mastery of the material environment. Whatever increases ability to earn money, or save money, or reduces expenses, appeals to this interest.

It is a narrow, superficial, and false ideal which makes the pursuit of wealth the supreme end in life. The attainment of wealth is not a criterion of a successful life.

The amount of wealth secured is only one among several elements which must be taken into account in estimating business success. The amount of wealth accumulated may be taken as a measure of business success, only when it represents a fair return for services rendered.

Acquiring wealth without rendering adequate service in return for it is exploitation. It departs from the principle of the square deal and is bad business.

The attainment of business success is only one element involved in attaining broad human success. The attainment of wealth is desirable only as a means of satisfaction along other lines of self-realization.

Two motives contribute largely to the performance of the economic activities of business. One motive is to procure the means of satisfying, not only the wealth interest of the worker, but also his sociability, health, educational, aesthetic, recreational and politico-legal interests.

The other motive is to meet adequately the demands for service to the well-being of others, which the business aims to satisfy. This is the vocational interest.

VOCATION INTEREST

The vocation interest is interest in rendering to others service which will promote their well-being. It is closely related to the wealth interest. It aims to make the rendering of service to others a means of securing the things which will promote one's own well-being. The two interests working together aim at a mutually advantageous exchange of services or of the means of securing service.

Everyone may rightly demand the satisfaction of his own interest in well-being, provided he renders an equivalent service in promoting the well-being of others.

Most people are under the necessity of making a living in order that they may be able to meet their obligations to enrich the well-being of themselves and others. Vocational activities are directed along certain specific lines largely as a result of the fact that efforts to satisfy needs must be concentrated along rather narrow lines in order that they may become efficient and deserve and receive reward.

Work which is taken up merely because it affords an opportunity to make a living may lack qualities very essential to the satisfaction of the vocational interest. In order to gain due satisfaction for the vocational interest, one should specialize his efforts along some line in which he feels he is rendering value received to others,

in return for the compensation he receives for his work. Vocation should be chosen along lines of fitness to serve, not merely along lines in which it is possible that the greatest financial return may be secured for serving.

The feeling that the activities are worth while helps to make them interesting. The satisfaction that comes from doing well, things that are worth while, is one of the greatest rewards that service can gain.

Vocation means a calling to render service to others along the line for which one's abilities best fit him. Choosing a vocation is selecting and devoting one's self to activities one feels called upon to perform. To be truly vocational the activities should be interesting. The achievement of their end should bring satisfaction. The greatest source of lasting happiness is an occupation which meets the demands of one's nature, and in which one's aptitudes and abilities fit him to be successful in rendering service to others.

Work, which really meets the demand of the vocational interest, may at first be neutral in feeling tone, or even distasteful. Yet, if the occupation as a whole is really felt to be worth while, much of the work will take on an acquired interest. It is more than likely that some distasteful or painful activities will be involved in any line of work, even though, as a whole, it satisfies the vocation interest.

When one has chosen his vocation, he should say to himself, "This is my job. It is up to me to do it, or to be done for. I will do it."

Practical necessity usually compels one to confine his

vocational activities to a rather narrow line. His vocation can not afford satisfaction along all the lines of his interests. It must be regarded as the means of securing that which can be used to gain satisfaction along avocational lines.

One's vocational activities do not completely fulfill his obligations to render service to others. Part of one's serious efforts at self-realization must be devoted to rendering service to others, for which the only compensation is the satisfaction resulting from the consciousness of having rendered the service. One must thus render service to others as individuals and as members of family, political, civic, and other social groups. In so doing he is exercising his philanthropy interest.

To successfully perform serious work of the more important sort, intense voluntary concentration must be maintained for a considerable period of time. Such work involves dealing with theoretical or practical problems which must be solved in order to promote well-being. The problem may be concerned with adapting or employing external means to satisfy a felt need. Or the problem may be of the intellectual sort which aims at satisfying the felt need for orderliness and consistency in our knowledge.

Being thwarted in the solution of a problem gives displeasure and adds to the fatigue of the work. A satisfactory solution of the problem, or the consciousness of progress toward a solution, gives pleasure. Such pleasure plays a wholesome part in the economy of life.

Even when work is rich in the amount of such pleasure

it gives, it finally becomes fatiguing and demands periods for recuperation and recreation. The fatigue and the need for means of recuperation are much greater in lines of work which are largely routine and disagreeable in character.

WORK AND THE NEED FOR RECREATION

Any serious effort at self-realization is work. One is working just as truly when he devotes himself to philanthropic service as he is when pursuing his vocation.

Work that is full of interest and pleasure finally becomes fatiguing and demands periods for recreation. Life grows wearisome, as it follows the daily grind of routine in shop or store or home, even if the occupation, on the whole, is congenial. If work is persisted in too long without interruption, it may grow repulsive.

The dull rounds of monotonous toil become deadening in their humdrum influence. One may become so desperate as to be ready to resort even to crime to break the monotony, if no other means is available. Even if leisure is provided for rest and sleep, they alone are not sufficient to restore the exhausted energies of one employed in the more deadening occupations. Such a person can not come back to work with a wholesome feeling, unless some form of recreation is provided.

One regularly employed even at a congenial occupation, will have many interests not sufficiently exercised in his ordinary work. He will become conscious of the need of satisfying these interests.

The brain cells corresponding to various developed in-

terests should be stimulated to use up the accumulated energy. In this way alone the capacity for supplying energy can be kept in efficient working. Disuse results in atrophy, or wasting away of capacity.

A disagreeable emotional tone arises from developed interests which are denied wholesome stimulation and satisfaction. A similar feeling results from interests so stimulated that an undue amount of energy is used up.

An unpleasant emotional tone, arising from under or over stimulated interests, spreads a disagreeable feeling over vocational or avocational activities which otherwise would have an agreeable tone. When work is monotonous or disagreeable, the unpleasant feeling so aroused may add to the dislike for it to such an extent as to make it practically unbearable.

PLAY INSTINCT AND THE RECREATION INTEREST

Three factors are manifested in play activities. In play surplus energy is used up. Instinctive ancestral activities are rehearsed. The behavior of others is imitated.

Nervous energy stored up in excess leads to discomfort. Such energy tends to discharge itself into action. The repression of the discharge is disagreeable. The activities resulting from such discharge are pleasurable. These activities are often aimless. In that case they apparently serve no purpose except that of keeping alive and exercising and developing the ability to function.

Much of the excess or accumulated energy discharged in play is that of the nerve cells which supply the impulsive nervous energy manifested in instinctive actions.

When the nervous organization underlying instinctive acts has developed, a strong impulse to perform the acts arises.

In these instincts ancestral activities recur. These activities formerly served to adjust the individual, more or less directly, to his environment.

As the result of changing conditions much of the immediate practical value of many instincts has been lost. However, the child's tendency to imitate in his play the behavior of those around him has done much to adjust him to his life conditions.

No doubt, in the human race, more or less educational guidance has always been exercised to develop instincts into forms having practical value. Under modern conditions the need for such guidance is still more imperative. They must be considerably transformed to give them the greatest practical value.

The intelligent play director or supervisor performs a very important educational work. The effectiveness with which these play activities prepare one to deal with his material and social environment depends upon the intelligence with which the development of the instincts is fostered by educational influences.

Many instincts are fostered and guided in play activities. Among them are imitation, curiosity, acquisitiveness, constructiveness, self-assertion, self-subjection, rivalry, pugnacity, gregariousness, affection, loyalty, sympathy, hunting, predatory, migratory, etc. Fear, anger, envy, jealousy and self-conceit are largely eliminated or brought under proper control.

When these propensities to action are denied appropriate expression, a feeling of boredom, uneasiness, irritability, and craving for excitement develops. When proper channels of expression are denied, there is a tendency for them to seek outlet in abnormal and unwholesome directions.

Few of the fundamental instincts could be entirely eliminated without working great detriment to the individual and society.

The chief task of the educator is to direct the expression of the instincts into lines that will be useful to the individual and to society. The mind may be so filled with wholesome things that there is no place left for the unwholesome to develop. For example, nearly all the instincts can find wholesome forms of expression in athletic sports.

The co-operative sports in which teams are engaged help to develop a social consciousness and a self-sacrificing social sentiment. General emotional attitudes are developed that are transferable to lines of activity other than sport. Some group plays have a dramatic or aesthetic appeal.

RECREATION INTEREST

In the recreation interest the play instinct of childhood has survived and developed into a form which meets the needs of mature life. The adult's pleasures grow through a process of development from the pleasures of childhood and youth. Unless the foundation laid in early

years is broad, and strong, and varied, the pleasures of the adult will be lacking in richness and diversity.

Amateur athletics are athletics engaged in as an avocational rather than as a vocational interest. The activities aim directly at securing pleasure or recreation rather than at rendering service to others.

“Sport for sport’s sake” is the cardinal and life-giving principle of amateur athletics. This may be generalized into “Recreational activities for their own sake.”

Exercise which does not have an immediately interesting and satisfying quality lacks what is essential to give it recreational value. Gymnastics imposed on one for health’s sake only, and directed in a mechanical and uninteresting way, may on that account have little real value in restoring a healthful tone to mind and body.

The recreation interest plays a very important part in the activities of a well-ordered life. This interest demands that vocational and avocational work must not be allowed to fill all one’s time. There must be time to engage in the satisfaction of other interests. One must also have opportunity and proper stimulus and incentive to insure the exercise of otherwise neglected interests.

Recreation may be satisfactory in character though it does not fully exercise all the interests outside the regular lines of work. Practical considerations generally make it necessary to seek recreation along rather narrow lines of interest. The instinctive impulses leading to recreational activities thus become systematized by habit along special lines such as the theater, music, art, liter-

ature, travel, games, sports, dancing, social functions, study, forms of manual work, etc.

Recreational activities should appeal to interests not stimulated satisfactorily in ordinary work. They should have the character of novelty and contrast when compared with the regular vocational and avocational work.

Recreational pursuits should arouse adequate but not excessive activity. They should give rise to a pleasurable feeling which tends to persist as a permanent emotional tone. Recreation should also provide for exercise fitted to keep the body in good working condition.

The agreeable emotional tone aroused by activities which meet these requirements will displace the disagreeable feelings resulting from the deadening routine of work, or from fatigue, or from lack of proper exercise and satisfaction of developed interests. The pleasurable feeling pervades the conscious processes involved in ordinary work, and adds to the efficiency of the efforts.

Proper recreational activities facilitate the gaining of energy during the periods of rest, and create conditions favorable to the performance of the various physiological functions which make one efficient. To be classed properly as recreational, activities must re-create, or create again, one's powers of body and mind.

Exercising interests involved in regular work, but along different lines, may be recreative in character. The professional baseball player may thus find recreation in playing golf. One whose work is routine and not too fatiguing may seek recreation in matters involving close

concentration of the attention and sustained mental effort, and vice versa.

The instinctive demand for recreation is one of nature's provisions for keeping alive and developing through exercise capacities that would otherwise die. It is also a provision for renewing the waning powers of mind and body, and keeping one's working efficiency up to the standard. The recreation interest aims at novelty, contrast through change of scene or form of activity, restoration of mental and physical energy used up by serious work, and the displacement of a disagreeable, or neutral, or less pleasurable feeling by a pleasurable emotional tone; all of which tends to bring about a well-founded assurance of mental and physical fitness.

The gregarious instinct is a strong impelling force in choosing the forms of recreation. It leads one to seek his recreation in the company of others. The sympathetic instinct also leads one to seek to share the emotions of others and to share his emotions with them.

The recreation interest may be concerned with satisfying one, or several of the other interests previously mentioned. The end to be gained in doing a thing as a means of satisfying the recreation interest is different from the end sought in exercising the interest as part of the regular work of life. Yet one can often make much of his daily work recreative in character.

CORRELATION AND CO-ORDINATION OF INTERESTS

Every one has philanthropy, politico-legal, sociability, health, education, wealth, beauty, vocation, recreation,

and family and home interests. He also has a moral interest which impels him to strive for an harmonious self-realization along the lines of all these interests. He is under obligation to have due regard for the other interests while seeking satisfaction for any particular interest.

Of course one may not fulfill his obligation. As a result of deficiency in natural endowment or of imperfect educational development, one may not strive for the satisfaction of his various interests in such a way that each will contribute its part, harmoniously with the others, to the promotion of complete self-realization.

One may not have shown due regard for his interests in choosing and pursuing his vocation. He may be held by deeply ingrained habit to seek excessive satisfaction for certain interests. In such a case certain interests will have been neglected so that they have not developed properly, or so that they have died out from lack of exercise.

Health or philanthropy may be knowingly disregarded in the struggle for wealth or pleasure. Or one may struggle according to his light, but he may not be fully awakened, (or he may have gone to sleep) to the importance of the realization of his interest in certain lines. One may be alive to the importance of physical well-being, yet he may not clearly realize the importance of a certain factor as a means of impairing or improving physical efficiency.

Success in attaining satisfaction for one's vocational interest in a business, professional, scientific, artistic, political, or other career, can be secured only through a

long continued concentrated process of thinking and striving.

The aim in the background of consciousness holds one continuously to a definite line of effort. The satisfaction resulting from a partial success achieved, and the foretaste of a fuller satisfaction to be obtained from the still greater success one believes he can achieve, spur one on to greater and more concentrated effort. One sets his eye on the end to be reached. Stimulated rather than daunted by obstacles he struggles on unrelentingly toward his goal.

The business one builds up in this way becomes flesh of his flesh and blood of his blood. It grows to be another part of himself. Such an one is always in danger of becoming intolerant of interest in everything which does not pertain to his business. He is hypnotized by concentrating his attention on the fascinating lure of great vocational success.

One is justified in making his vocation a major interest in life. But he is ever in danger that his vision will be so short in range and narrow in scope that he will wake up some day to the fact that he has been making merely the means for securing a living. He may come to realize, when it is too late, that he has lost for all time the greater opportunity of making a life rich in the nobler, more significant, more abiding elements of joyous satisfaction.

Such a man has become hardened, narrowed, and unsympathetic. He has failed to gain the satisfaction to be derived from disinterestedly serving the well-being of

others, from unselfish friendship, from broad interest in learning, in literature, art, health, and life-giving recreation.

The supreme interest in life is the interest in symmetrical, harmonious, many-sided development known as self-realization. One should be ever on his guard against exalting into a position of supreme, if not sole importance, one of the interests which should really be subsidiary to the interest in being a fully developed person. In the strenuous drive for great achievement, interests of vital importance are likely to become stunted or atrophied, because they have no chance to develop through exercise. Eternal vigilance and effort alone will enable one to avoid sacrificing the richer and nobler self on the altar of a narrow success.

While many fail in this way, many more fail because they weakly follow the course of least resistance. They take a spineless, purposeless, attitude toward life. They need to feel the spur of a great ambition.

TEMPERANCE AND DISSIPATION

A man is temperate when he does not seek satisfaction for any interest or desire in excess of what is consistent with general well-being, not when he abstains from seeking any satisfaction. Dissipation is the seeking of satisfaction in excess of what is consistent with well-being. One can, for example, be just as dissipated in seeking wealth as he can in squandering it.

CHAPTER XIV

CAUSE, MOTIVE, PURPOSE, INTENTION, AND EFFECT

The cause of an action is the circumstances from which it springs.

The motive or purpose is the satisfying end aimed at, or the aim one strives to attain. The intention of the act includes all the effects one foresees as following from his endeavor. The effect or result generally includes consequences not embraced by the intention. The motives of intelligent acts have their origin in the instinctive tendencies previously discussed. Under the moulding influence of educational forces instincts develop into interest as was previously explained.

INTEREST, DESIRE AND AVERSION

In a psychological sense an interest is a conscious realization that a thing concerns one's well-being. One is interested in a thing when he feels the need either of securing it as a means of satisfying one of his capabilities, or of striving away from it as a thing harmful to his well-being. The fact that the interest is felt is evidence that one believes he is concerned. If the belief is seen to be warranted, desire or aversion is aroused.

Desire is a process of striving for a means of securing satisfaction. Aversion is a process of striving away from what causes dissatisfaction.

The intellect is the means by which motives or desires are guided to action. The function of the intellect is to devise ways and means for avoiding dissatisfaction and for securing satisfaction. It enables one to be guided by considerations of "in the long run" and "as a whole," rather than by immediate impulse.

Interests are habits of attending, thinking, feeling desire or aversion and striving away from or striving toward certain classes of objects.

A desire is both a painful sense of something lacking and a foretaste of the satisfaction which will be derived from securing the thing which will supply the lack. The foretaste of satisfaction is usually the more prominent or focal element of the desire. In this case the painful element will be found occupying a more or less prominent place in the margin. However, the painful element may be in the focus and the pleasure to be gained in the margin of consciousness. Each heightens the other by way of contrast. Both together give strength to the desire.

The fact that these contrasting elements of "striving away from" and "striving toward" are at least potentially present in every state of desire is brought out more clearly by consideration of the many pairs of contrasting terms in common use in regard to objects of desire. The following given as illustrations will be clearly understood, without comment:

Right—wrong, good—bad, striving toward—striving away from, self-preservation—destruction, life—death, health—disease, knowledge—ignorance, effi-

ciency—inefficiency, social recognition—lack of regard, satisfaction, beauty—ugliness, recreation—boredom, ennui, pleasure—pain, gain—loss, wealth—poverty, good reputation—bad reputation, hope—despair, safe—unsafe, credit—discredit, love—hate, security—risk, success—failure, comfort—discomfort, convenience—inconvenience, wholesome—unwholesome, advantage—disadvantage, security—risk, sound—unsound, neatness—slovenliness, freedom—restraint, attraction—repulsion, favor—disfavor.

AROUSING DESIRE

Success in arousing desire depends on finding what interests are concerned with the thing so that an appeal may be directed to them in such a way as to arouse desire.

No matter what importance or lack of importance the various interests may have in the view of any particular individual, they are the springs and the only springs which impel him to action.

The interests alone give motive force to action. They are to human behavior what the spring is to the watch, the steam to the engine, or the current to the dynamo.

If certain interests have no importance to a person he can not be aroused to effort to satisfy them. He may appear to do so for some ulterior reason, as some are supposed to attend grand opera and art exhibits to keep up appearances. In this case the impelling motive is not aesthetic or educational interest; it is merely the sociabil-

ity interest manifesting itself in a desire for prestige.*

Efficiency in influencing men in any line of activity will depend upon wisdom in discerning what interests to appeal to, and on skill in choice and use of means in making the appeal.

AROUSING DESIRE ILLUSTRATED BY SALESMANSHIP

Success in selling depends largely on finding what interests of the consumer are concerned with the goods so that an appeal may be directed to them in such a way as to arouse desire. It will depend also on the wisdom shown in selecting the qualities of the article which give it value as a means of satisfying desire and in skill in presenting these value-giving qualities in such a way as to create desire for the article.

No desire to possess a thing can be aroused unless an appeal is made to some form in which one of the instinctive or developed interests is manifested.

When an interest exists vividly in the psychological sense, that is when one is keenly conscious of the need, all that is required to arouse desire is to show that the thing is serviceable and available as a means of satisfying the need.

When the interest exists merely in the broader sense in which the fact of the need is not recognized, the salesman's task is to make clear the extent to which the well-being is concerned with the thing offered for sale. The

*Adapting the appeal or the solicitation to the interest will be discussed more fully in the "Psychology of Advertising." See also "Psychology of Salesmanship."

salesman must determine whether it will be advantageous to awaken the impulse of striving away from the unsatisfactory condition as well as the impulse of striving to gain the satisfaction to be secured by making the purchase.

When the demand already exists but the sense of something lacking is a familiar and tolerated sore, it may be necessary to dig into the tender spot and irritate it afresh, to give it potency in impelling to action. People become dulled and apathetic to old needs which they have had little hope of being able to satisfy. To arouse such a person to action one must not merely kindle the hope anew. He must reawaken keen antipathy to the evil which has come to be regarded as necessary, and to be ignored. He must also awaken a foretaste of the satisfaction to be gained by securing the article. He will then have created a desire in which impulses are both pushing and pulling one to buy the thing.

A desire is an impulse to action as well as a feeling. The impulse is carried out into action when one sees his way clear to satisfying the interest from which the feeling and impulse arise.

The means of satisfying a need is a want. Desire and want and demand and supply are similar pairs of similarly related terms.

The particular things with which the various instincts and interests are concerned will be discussed more fully in the "Psychology of Advertising." So will the various instincts and interests which may be appealed to most effectively in selling various things. See also the adapt-

ing of the selling appeal to the existing form of the interest.

INTEREST, DESIRE, VALUE, AND PRICE

Social value is the measure of the serviceability of the thing as a means of promoting well-being.

The economic value of a thing is the measure of its power to stimulate desire. The economic value is in harmony with the social value when the desire aroused does not lead one to make undue sacrifice of satisfaction for other interests, in order to obtain the desired thing. A thing has normal value when its economic and social value agree.

Articles of commerce are produced not merely in order that a profit may be made from them. They are produced in order that they may render service in satisfying needs. Articles are produced to render service in order that they may be exchanged for serviceable things, or for the means of securing service.

The desires have normal strength and the values attributed to the things are normal values, when they are proportional to the various services the desired things will render in promoting well-being, or harmonious self-realization, in which all lines of interest are satisfied in due proportion. Desire and valuation are subnormal if they fall short when measured by this standard. They are inflated when they are in excess of what is required for self-realization. Desire and valuation are perverted when the thing does not contribute to self-realization.

The intrinsic value of a thing can not be made the

basis for determining the price which may be rightly or fairly asked for it. A man of great wealth might conceivably be placed in circumstances such that a drink of water, or a supply of fresh air or something to eat would be of more value to him than all his wealth. In such a case one who supplied the need would not be justified in requiring all his wealth in exchange for it, if supplying it involved very slight sacrifice. One who supplies a need is entitled to payment, not in proportion to the extent of the need, but in proportion to the sacrifice of satisfaction he is required to make in rendering the service.

The price asked should not be in proportion to the value of the serviceable thing offered for sale. It should be estimated rather on a basis of securing a fair return for all that is contributed in the way of service in making the serviceable thing available. Such contributions may be made in preparing the raw material, and in the industrial processes of manufacturing it, in furnishing capital to carry on the industry, and ability to organize and manage it, or in transporting or selling the raw material and finished product. All who render service in any of these lines are entitled to fair compensation. Price should be based on the cost of producing and marketing, and should allow a fair margin of profit to all who render service in these lines. All parties to the exchange should profit by the transaction.

Price not based fairly on service rendered in producing and marketing has been inflated through control or reduced through competition. It is extortion, exploitation, or perversion, and is fraudulent, if through mon-

opolistic combination, or other acts in restraint of trade, or through misrepresentation or over-persuasion in selling, one exacts an unfair margin of profit. See "Truthfulness in Selling" in Psychology of Salesmanship.

STANDARD OF LIVING

The standard of living is the degree and quality of satisfaction habitually allotted to the various interests. The level at which the standard is fixed is influenced largely by imitation of the feelings, customs, and opinions of others through social influences, and by the economic means available for satisfying the desires.

Like other matters of habit, the standard of living does not change readily. When men have become accustomed to desiring only certain conveniences of living, and familiar varieties of food, etc., it takes strong reason and strong stimulus to get them out of their well-worn ruts. Desire must be excited to sufficient strength to break the tightly binding fetters of long standing habit. Sometimes this may be done by showing the advantage the new thing offers, in consequence of being a better means than the familiar one of satisfying some previously existing desire. See the "Psychology of Advertising" for illustrations.

CHAPTER XV

SOCIAL SERVICE AND WELFARE WORK

Social service aims, through exercise of the philanthropy interest, to provide for others the opportunity, means and incentive to develop their capacities, along the lines of the various interests, into capabilities. It aims to bring about a normal condition of living, in which each of the various interests secures such satisfaction, that all will promote a harmonious or well-rounded state of well-being.

The politico-legal interest also aims through co-operative effort to establish means and conditions under which all can attain to a state of normal living, in which they will secure due satisfaction along all the various lines of interest. It has been found that efforts along politico-legal lines must be supplemented by individual and collective efforts along philanthropic lines, if others are to be enabled to live under even approximately normal conditions.

Welfare work must also recognize that men have politico-legal, philanthropy, family and home, sociability, health, education, wealth, beauty, vocation, and recreation interests. It must also recognize that man has a moral interest which impels him to seek a normal condition of living in which he gains satisfaction for all these interests in due proportion. The vocational interest is an

interest in rendering service to others in exchange for the means whereby the one rendering the service can attain to a normal condition of living.

Welfare work must see that the employee fits himself to render and actually renders service for which he deserves to receive the means whereby he can attain to a normal condition of living. Welfare work must also see that the employee actually does receive the means of securing a normal condition of living. It must also furnish guidance in using the means so that the normal condition will be as fully attained as may be.

Welfare work must provide opportunities to discover capacities for service, to develop the capacities into capabilities, and to exercise the capabilities in rendering service, and to secure adequate compensation and recognition for services rendered. It must make advancement depend on efficiency and see that it comes as a reward for efficiency. It must provide a way of estimating quality of service and of adequately rewarding it. An employee must not be condemned without a fair hearing and an opportunity for appeal.

Welfare work must provide measures to counteract too narrow specialization. How can the narrowly specialized tasks, so lacking in change and novelty that they are deadening, be made to take on attractiveness? One will be content with even routine work, if it brings returns, allows time, and furnishes opportunity and incentive to the adequate satisfaction of interests not exercised in the tasks. To attain to this, welfare work must provide in addition to the wage paid, means for satisfying

the various interests, other than the vocation, previously enumerated, or at least must supplement already existing means when they are inadequate or unavailable to the employee. The welfare work must see that the length of the working day, the amount, and speed, and conditions of the work conserve the well-being of the worker. Only so much energy must be used as can be replaced by rest and recreation.

Through such social service one can secure efficient efforts from employees through interest in holding the routine job as a thing worth while, rather than through fear of discipline or loss of the job. Efficient service can be secured through rendering the service rightly profitable to the one who renders it.

It may be helpful in inspiring a desire to serve, if the employee is rightly informed as to the service the business is rendering and of the important part he plays in rendering that service.

Instead of the system of control through fear of discipline, business must provide to some extent for control through co-operative effort. The employees should have a part in managing the things which concern their well-being. This can be done through some form of representative participation in control. Some responsibility should be placed on the employees. They should be given opportunities to serve themselves and the business in lines outside their usual vocations, as far as they are prepared to do so.

The efficient business must establish the spirit of team work, or the willingness to co-operate among those whose

efforts carry it on. This is the spirit of mutual helpfulness. Each desires the other to do his best and assists him to do so. Each is willing to profit by the wisdom of others. This spirit will grow, or decrease, in accordance with the principles of crowd contagion. The important thing, in developing it, is to have leaders with the right spirit in positions of prestige, so that they will exercise suggestive control over others. The example they set will thus be imitated.

We are aiming to give only the general ideal which should be aimed at in welfare work. The special lines in which efforts will be most productive of good, will vary greatly with the business.

PART III

FACTORS AND PROCESSES OF INFLUENCING BEHAVIOR.

CHAPTER XVI

SUGGESTION

Suggestion is a term of very broad meaning. It is the name of a process, and also of the factor which brings about the process.

Suggestion is the name of the means and of the process whereby the hygienic processes are effected, or by which a person is caused to experience an emotional state, to believe a proposition, or to desire a thing, or to perform an act without giving adequately deliberate consideration to all the grounds, or reasons, or evidence for and against, the feeling, or belief, or desire, or act thus accepted.

Suggestion and the response to the suggestion, generally known as imitation, are very difficult subjects to discuss. The term imitation is as indefinite in its meaning as the term suggestion. Wherever one begins to discuss these subjects, he will soon see that some advantage would have been gained by previously discussing something else.

Much of the difficulty and unprofitableness of the discussion has come from the use of terms that are too broad, general, and indefinite in meaning. Much ambiguity has

pervaded the subject. The following terminology and outline are offered in the hope that they will help to avoid ambiguities and to bring intelligible order into this confusing maze.

TYPICAL WAYS IN WHICH BEHAVIOR IS INFLUENCED

1. Unintentional or intentional suggestive influence on hygienic processes.

2. Suggestion, mainly unintentional, bringing about subconscious induction of action, or of emotion and action.

3. Suggestion, apparently unintentional but often indirectly intentional in origin, bringing about spontaneous imitation.

Type 3 is a manifestation of self-assertion in the one imitating.

Types 4 and 5 manifest self-assertion on the part of the one making the appeal or solicitation. They aim to arouse a compliance or response in which self-subjection is manifested.

4. Suggestive appeal aiming to secure compliance in the form of intentional imitation, but may lead to contra-imitation.

5. Solicitation aiming to secure response involving acceptance and rational imitation, but may lead to refusal to accept.

Any type may be re-enforced by one or more of the preceding types.

6. Deliberate presentation aiming to lead to fully reasoned assent and deliberate choice.

SUGGESTIVE INFLUENCE ON PHYSICAL PROCESSES

The feeling or emotional state aroused by suggestion affects the working of the various organs of the body. There is an old story which illustrates this satisfactorily. Whether the events ever happened exactly as here related does not matter. Every one can confirm in his own experience the essential truthfulness of the principle it illustrates.

Several friends of a man decided to make an experiment in suggestion on him. In the morning the man started to his place of business feeling as well as usual. Some of the conspirators met him on his way down town. Others visited him in his place of business. Each, in turn, told him that his complexion was bad, that he was getting thin, that he looked sick, or that he appeared to have fever, or made some other depressing remark.

Before night the man felt that he was sick and went to consult a physician. The suggestions of his friends had aroused emotions which deranged the working of certain mental and bodily processes.

Every one is thus influenced, for better or for worse, by the remarks and appearance of those around him. How the results are brought about by things which arouse feeling or emotion will be made clear by the following discussion.

By supporting the body of the person experimented upon on a carefully balanced table, it has been shown that the head becomes heavier when mental activity is increased, as in reciting the multiplication table. But

the feet become heavier, if the person experimented upon imagines himself taking leg exercises in the gymnasium.

It was thus shown that the attention, to some extent, indirectly controls the circulation of the blood in various parts of the body. Suggestion may, in a similar way, through influencing the attention, increase or decrease the blood supply and the nourishment and activity of various organs of the body.

Every feeling or emotion sets up a movement somewhere in the body. Each emotion has its characteristic form of bodily expression.

The feelings and emotions influence breathing, digestion, circulation, nutrition, the removal of waste products, and other bodily processes. The pleasant feelings have a favorable influence and the unpleasant ones an unfavorable influence.

The following will illustrate a few of the more evident physiological effects of emotion. Fear contracts the blood vessels of the skin, makes one grow pale, and decreases the flow of saliva. Shame dilates the blood vessels, so that more blood passes through them. Hence shame causes one to blush. Pain may make one cry out or shed tears. Anger causes the heart to beat faster and arouses violent actions.

The emotions just mentioned affect the appetite and digestion and general bodily well-being unfavorably. The opposite emotions have a favorable influence. Among them are courage or confidence, self-approbation, love, optimism, etc.

Such physiological changes are not under the direct

control of the will. They must be controlled indirectly by controlling the emotion.

If one gives free play to the expressive bodily acts which ordinarily accompany an emotion, he thereby strengthens the emotion. The crying increases the sorrow. The trembling and the running away make the fear greater.

The snarling lip and the blow increase the rage. The bodily acts in which the emotion is expressed react to increase the emotion. However, many of these acts can be controlled more or less completely. The emotion can be lessened by holding them in check. For example, if one holds in check the act to which the anger impels, until he has counted ten, the feeling will be greatly weakened.

One can control an undesirable emotion by withdrawing his attention from the things which cause it and concentrating it on things which tend to arouse feelings pleasurable in character and opposed to the undesirable emotion.

One who endeavors earnestly to think, and talk, and especially to act, as if the desired emotion were being experienced will tend to weaken the emotion he is opposing and to arouse the one desired.

SUGGESTION AS A HEALING AGENT

Just as joy makes the heart beat faster while fear slows it up and checks the action of the salivary glands, or embarrassment makes one blush, or anger deranges the liver and digestion, so suggestion by arousing these

and other emotions is able to bring about great physiological changes. Hence suggestion may be used as a healing agent.

The therapeutic value of suggestion has long been known and used by physicians. The suggestion of the physician often contributes as much as the remedy to bring about the cure.

Suggestion effects its cure by arousing favorable ideas and feelings. It is not necessary for a suggestion to be made during the ordinary waking consciousness. It may be even more effective, if given during the hypnotic sleep. Hypnosis will be discussed briefly later on.

Some claim that remarkable results have been accomplished by giving suggestions to children and others during ordinary sleep. The explanation offered is that subconscious physiological or mental processes, or subconscious processes involving both mind and brain, have been set going and have persisted until they have worked out their result.

Many of the physiological processes which must be influenced to improve health are regulated by subconscious psycho-physical, or mental processes not directly under the control of consciousness. These processes can be influenced profoundly during the hypnotic sleep. They seem to be somewhat similarly susceptible to influence, during ordinary sleep, and during the half waking condition of vague consciousness immediately preceding or following sleep, or even during ordinary waking consciousness. Some claim that one can accomplish much by making suggestions to himself in a drowsy state, or

by getting someone else to make them to him in the half sleeping state.

In making therapeutic suggestions to others during their ordinary waking consciousness effort should be made to keep the result to be accomplished clearly in mind. Persistent subconscious activities can be established through persistent conscious activities. Use every means to inspire confidence that the end will be gained satisfactorily. A state of confident expectant attention that a bodily condition will be brought about will help much toward bringing it about.

The successful outcome of a suggestion is more likely to be realized if the subject has an unwavering belief in its efficacy. The means effective in working the cure are the suggestion and the confidence inspired. This principle explains the results achieved by the various systems of suggestive therapeutics. The emotional state of belief is favorable to the cure. It does not seem to make much difference whether the belief springs from faith in God, or in the skill and knowledge of the physician, or in the curative powers of his medicine, or in the relic of a saint, or in the totem of a savage, or in the curative powers of nature. The belief centers attention on the idea that the cure will come. The idea and the favorable emotion held steadily in mind finally effect the cure.

A physician can use suggestion in preparing a patient for an operation. By suggestion he can help to overcome resistance to the anaesthetic and can lessen its evil effect. The mind of the patient can be put in a proper state to stand the nervous shock.

To accomplish these results the physician will keep prominently in the patient's mind the idea that the operation will be entirely successful; that he will come out of it much improved in health. He should employ his professional knowledge to make the patient feel that he has every reason to expect good results. The physician can thus build up around the central suggestion that all will be well, a constellation of marginal ideas, all tending to inspire and justify belief, and all giving support to the central suggestion. A hopeful outlook, founded on a reasonable basis, gives a hopeful feeling that will contribute much to a favorable outcome. In this way the physician can dispel fear or dread which would be a disturbing factor, and put in its place a powerful stimulant toward restoring the normal condition of health.

The good physician will regularly supplement his treatment with suggestions that it will accomplish the desired result. If he has established a reputation for doing the highest grade of professional work, and has a personality which inspires confidence, he will frequently find them of more assistance in effecting cures than the medicine he gives.

One would hardly rely on suggestion alone to cure a toothache caused by an abscess, though suggestion might make one less sensitive to the pain. It might stimulate the natural forces of the organism to greater activity in overcoming the infection and absorbing the accumulated pus. After such a diseased condition is relieved by an operation, suggestion may do much to bring about a cure.

To believe in wrong functioning of any organ is to

suggest it and increase it. Attention to a toothache caused by an irritated nerve may increase the derangement causing the pain, and consequently increase the pain. A pain is likely to be more severe after one has gone to bed, as there is nothing to distract attention from it. The attention is focused upon it and increases it.

Often the mere visit to a dentist's office will cure a toothache, before treatment is applied. This is more likely to happen if one intends to have the tooth pulled. The ache is lessened as the attention is withdrawn from it and centered on the painful treatment in prospect. The assurance of finding relief helps to bring about the cure. The emotional state is favorable to the cure taking place. The proper functioning of the deranged part is established.

AUTO-SUGGESTION

The suggestions one makes to himself are known as auto-suggestions. Such suggestions should be clearly formulated in words. Thoughts are clear and definite only when so expressed. Do not be content with generalities. State concisely the particular thing you wish to bring about. Concentrate attention on your suggestion, and repeat it frequently with full intention to make it effective. Always make the suggestion in the positive form. Say "I will do this" or "I will be this."

A good time to make suggestions to one's self is after retiring. Then other mental processes will not prevent the processes of brain and mind aroused by the suggestion from persisting and registering themselves.

If one wishes to improve his health by suggestion he should avoid attending to symptoms of derangement. He should discover unhealthful habits and replace them with healthful habits. He should not be contented with saying "I am getting better" or "This organ of mine is going to work all right," or "I am feeling fine." He should act confidently as if it were so and develop a spirit of hopefulness.

One who is looking for little aches or pains or symptoms of disorder can usually find them. Attention directed to them only increases the disorder and the pain. The patent medicine advertisement often presents as the symptoms of serious disease slight derangements such as every one has. By directing attention to them it increases the derangement. It puts one in a state of mind which makes him ready to accept the suggestion to buy the particular medicine advertised. See the "Psychology of Advertising."

One who ignores his mental and bodily ills makes them smaller and lessens their power for evil. Talk and act in a hopeful way. In thought at least, whistle or sing a cheerful tune. Center attention on optimistic thoughts and the little blue devils of pessimism will slink out of mind, with a sense of shame at their insignificance and impotence.

A man who retires completely from business is more likely to break down in health than is one who continues to perform business activities that are well within his powers. When business affairs no longer occupy the mind of a man who has led an active life, he will be in-

clined to attend to and exaggerate the symptoms of physical disorder which would receive scant attention, if his mind were engaged in business matters. Attention so directed to symptoms of disorder increases the disorder.

The capability of performing business activities must be exercised, or the power will atrophy from disuse. The man who resigns himself to a life of uselessness will tend very rapidly to become useless.

CHAPTER XVII

SUBCONSCIOUS INDUCTION

Subconscious induction is brought about through the awakening by appropriate stimuli of various instinctive tendencies or predispositions to action. Even when one is only vaguely aware that another is expressing an emotion or performing an action, he is predisposed to experience a similar emotion or perform a similar act.

See the previous discussion of "Ideo-Motor Activity," "Interest in the Behavior of Others" and "Imitation."

In subconscious induction, the stimulus arouses an impulse, or a feeling and impulse, of which one is only dimly conscious, as his attention is focused elsewhere. If the impulse, or feeling and impulse, aroused become focal elements in consciousness, they lead to spontaneous imitation, to be discussed later.

Frequently the subconscious imitative activity appears only after the stimulus has been active several times. The repeated activity seems to have a cumulative effect.

In subconscious induction the suggestion produces its imitative response through the impression it makes on the marginal consciousness, while the focal consciousness which is a large factor in controlling action is occupied with other things. This form of suggestion arouses impulses and activities which seem to be self-originated. In determining the response they co-operate with the de-

sires and purposes which spring from the conscious deliberative processes.

Through subconscious induction one may absorb the ideas and feelings and copy the acts of others when he has no intention or purpose of doing so, or even contrary to his express purpose to refrain from doing so. A Northerner living in the South may thus unconsciously catch the Southern drawl or the Southern attitude toward the negroes.

One may cough, or sneeze, or laugh, or yawn merely because someone else does so in his presence, or suggests it by something he says. A child who associates with a stammerer will tend to acquire the habit of stammering. One becomes infected with the latest slang or popular song. One takes on the ideas, feelings, actions, manners, and emotional attitudes of his associates, without any conscious purpose of copying a pattern. Social conventions, customs, and traditions thus come to be absorbed.

It is largely through the unintentional imitation of subconscious induction that the effects of crowd contagion are brought about. Political parties make practical use of it to create favorable sentiment during a campaign. In a political demonstration the torches, the red lights, the lively music, the transparencies and the cheering stimulate both the marchers and the onlookers. The onlookers, rendered uncritical by the large numbers and the emotions aroused, get the impression that everyone is "for it." The imposing demonstration gives prestige

to the party. The loyalty of the wavering is strengthened. Many will unconsciously follow the crowd.

Instinctive interest in the behavior of others is mainly interest in the feelings and volitional attitudes and actions manifested in their behavior. The suggestive influence of the expressions of feelings and volitional attitudes is stronger than the suggestive influence of the expression of the ideas from which they spring.

One likes to flatter himself that what he thinks, feels, or does, is originated independently by himself. The suggestions of volition and feeling come so subtly as not to disturb one's illusions on that point. Opinions are more likely to meet with critical examination before acceptance or rejection. One is inclined to be very intolerant of what does not fit in with his preconceived opinions.

Hope and fear spread rapidly through a community by contagion. People are more suggestible to fear than to hope, as is shown, by the fact that the depression of a panic is likely to be more acute than the inflation of a boom.

The interest in behavior, and the tendency to imitate it, co-operates with other instinctive tendencies in bringing about conformity to the social will. In so doing, it performs a very important function. However, the imitative tendency may carry men to a harmful extreme.

The fear and the excited action of a few people, when the cry of fire is heard, may arouse a frenzied panic of fear throughout a large audience and cause a most unreasonable and disastrous stampede. The suggestions

of a violent agitator in a crowd assembled out of mere curiosity to hear what he has to say, may kindle a great conflagration of blind rage. At first only a few are affected by his frantic appeals, but each so moved becomes in turn a center of contagion. Each helps increase the excitement of the others, and each is assailed by suggestions coming from so many individuals that those who assembled as a curious crowd become an unthinking savage mob.

One's feeling of individual responsibility is lessened in a crowd. He does not critically examine the ideas put forth. The consciousness that each member of the crowd has the same idea, and to some extent the same feeling, as is evidenced by their actions and expressions, greatly multiplies the force of the suggestion and makes one less inclined to resist it.

The psychology of imitation explains the bond which unites men into a cohesive, co-operating social unity. The insane can not thus co-operate. The normal imitative impulses are lacking in them. They do not respond to suggestive influences. One attendant can control a whole roomful of the insane, because he never has to fear concerted action on their part.

It is a sign of mental and social soundness to enter enthusiastically into such movements as appeal to the best judgment of the wisest. Only a small minority have the genius to do really original or constructive thinking or to improve the prevalent ways of doing things. The aim of the less gifted minority should be, not to blindly

imitate the innovators, but to give them a fair chance to make good.

The forms of religion, government and law, the social conventions and other sorts of conventionality and organization are accepted largely through subconscious imitation and the spontaneous imitation next to be discussed. They become firmly fixed by habit, and are changed with difficulty. The habitual becomes agreeable and easy. Getting out of the old rut requires unpleasant effort.

Such habits as the above must be recognized as clear hindrances to progress, before the effort necessary to change them will be made. The forms of religion, government, and law tend to become archaic. The spirit which prompted them will change much more readily than these external matters. The same principles apply to business organization and methods. It is necessary to resort to solicitation or deliberate presentation to bring about changes in such things.

SPONTANEOUS IMITATION

The imitation resulting from suggestion is not always unintentional in character. One may set about it consciously to copy some pattern which arouses interest. This is called intentional imitation. One may thus set about it to adopt the manner and methods of someone who is unusually expert, or has prestige of some other sort. One may profit greatly in thus imitating others, though he should study and test what he is imitating.

He should not endeavor to adopt it blindly, but rather to adapt it to his personality and ability.

This kind of intentional imitation is a manifestation of self-assertion on the part of the one doing the imitating. This distinguishes it from the response to an appeal or solicitation, which involves self-subjection to the will of another.

The one who makes the suggestions which bring about this kind of unintentional imitation, does so unintentionally. That is, he does not endeavor to bring about compliance with his will. Or, if he aims to do so, the one doing the imitating is unaware of the fact.

For example, the one imitating a fashion generally believes the act is one of self-assertion. He is unaware that the act is one of self-subjection or compliance with the will of those who have originated and prescribed the fashion, as a means of securing profit for themselves.

Unintentional imitation is brought about through suggestions which exert their influence on the marginal elements of consciousness. The suggestions which cause intentional imitation occupy a focal position in consciousness. Attention is centered on them.

Intentional imitation is unreasoned, but not necessarily unreasonable. The acts to which it leads are generally reasonable. They do not spring from deliberative processes, but they can usually be justified by a process of reasoning.

Spontaneous imitation comes under the head of ideomotor activity. The suggestion is made without supporting reason. Some instinct, or interest, or desire is

aroused by suggestion. The impulse to action accompanying it, is in the focus of consciousness, and tends to pass over into the appropriate act. If it secures and holds the attention so that inhibiting ideas are prevented from occurring, it will be carried out into action.

There is no sharp dividing line between the unintentional imitation previously discussed and the spontaneous imitation now under consideration. It is difficult, at times, to say whether the suggestion is working in dim consciousness or in clear consciousness, or whether the imitation is intentional or unintentional. In a similar way, intentional imitation merges gradually into rational imitation, to be considered later.

In the example previously given, of crowd contagion during a political demonstration, may be found many influences bordering on or merging into intentional imitation. If men holding important social, professional, or business positions are seen in the procession, their prestige may influence many to accept suggestions which occupy the focus of consciousness. We tend strongly to feel as we are conscious that those around us are feeling, just as the feelings of those around us tend to influence our feelings by affecting our subconsciousness.

We tend to imitate the acts of others that are in the focus of our consciousness. One who closely watches the behavior of another will tend to perform similar acts. One person on the street looking up will tend to cause many to look up. One who sees a crowd running down the street will feel a strong impulse to join them. The idea of the act tends to pass over into the performance of

the act, in accordance with the principle of ideo-motor activity. The strength of the stimulus, the inherent attractiveness of the thing suggested, the frequency of the repetition, the absence of distracting stimuli; all are important factors in making the suggestion effective.

Suggestions that assail one from many sources, in succession or at the same time, have their potency greatly increased. In this way panics and booms are carried far beyond what the real conditions warrant.

CHAPTER XVIII

FASHION, A TYPE OF INTENTIONAL IMITATION

The interest in fashion has its origin in instinctive impulses. It takes its form largely through unreflecting response to suggestions coming from many sources. One comes to feel that he must be in style, if he is to amount to anything. The real interests which the fashion serves, or fails to serve, are revealed only by a critical investigation such as the genuine devotee of fashion is not disposed to make.

Clothes make up a large part of the things with which fashion has to do. Fashion disregards many of the interests clothes should serve.

Clothes should serve as a means of gaining normal satisfaction for the health, wealth, vocation, recreation, beauty and sociability interests.

Clothes should be a satisfactory means of promoting health. They should protect from heat, cold, wet, etc. They should promote, or at least not interfere with, the functioning of various organs of the body.

Clothes should be adapted to carrying on vocational and avocational activities.

Clothes should meet the recreational demands for novelty and diversion, by providing means by which the monotony of life is interrupted.

Clothes should be designed to satisfy the interest in beauty.

Clothes should reveal the physical attractions of the wearer to his own and to the other sex, while they at the same time meet the demands of modesty. They should not merely reveal physical attractiveness. They should make it more effective. At least, as far as may be, clothes should conceal deficiencies or make up for lack of physical attractions.

The culture and refinement and good taste of the wearer should also be revealed in his clothes. They should be adapted to the individual personality.

Clothes should satisfy the sociability interest. They should give distinction and prestige to the wearer. They should furnish means to satisfy the instinct of self-assertion, the desire for approbation, emulation, rivalry and other instincts, in which the sociability interest has its roots.

Clothes should satisfy the various interests they serve with due regard to their relative importance. The expenditure of wealth required to procure clothes should not be so great as to involve undue sacrifice of other interests not served by clothes.

The interest in fashion has developed largely from an element of minor importance in the general interest in gaining superiority through imitating those who have attained superiority. The one element has been magnified in importance, while the importance of the other elements has been correspondingly minimized. By understanding this general interest one can see how this re-

sult has been brought about, and also perceive the part this interest should play in promoting normal well-being.

Certain men are recognized as having possessed and exercised more than ordinary capability for securing satisfaction along one or more of the various lines of interest. These men are regarded as superior. They are recognized as having prestige.

The instinct of imitation in co-operation with the general interest in self-realization, manifesting itself along the lines of the special interests, makes one predisposed to strive to become superior through imitating those who have become superior.

This impulse to imitate superior persons is very commendable, when its form of development is properly guided by educational influences. It then takes the form of a conscious endeavor to develop capabilities similar to the ones possessed by those who have been more than ordinarily successful, and to exercise these capabilities according to their example. In striving for this superiority, one is also aiming to secure the prestige which it gives. The aim is to gain superiority and prestige by imitating those who have superiority and prestige. The aim is not merely to resemble them through imitation, but also to distinguish one's self from those who lack superiority and prestige, by a process of contra-imitation.

Men do not merely feel an impulse to imitate the conspicuously successful by developing qualities of character and capabilities similar to those which have enabled them to gain their unusual success. There is a very strong tendency to counterfeit their superiority by

imitating the superficial external, or merely accidental features which distinguish the successful from the unsuccessful.

Men who are prominent in any line have a certain specious prestige, even when their prominence is not due to merit, but has been secured merely by accident. Many feel strong impulses to imitate these in the features which distinguish them from the less prominent. Clothes furnish a convenient means for satisfying this impulse.

Formerly, people who had manifested conspicuous ability to attain success along some important line of interest had much to do with determining what fashions should be in vogue, or even with originating them. People adopted the fashions set by these in an endeavor to gain a prestige similar to theirs. Now the people of superior attainments or achievements have little influence in determining the trend of fashion. The styles are adopted by them, as by others, with eagerness, with indifference, or with reluctance.

Styles are now originated by those who are animated mainly by commercial motives. They have acquired great prestige, because of their past successes in bringing out new fashions. These successes have been gained in catering to a certain class of people, as will be explained later. The prestige thus secured has enabled them to control the media for disseminating fashions.

The most able and successful of the designers of fashion have seen the commercial necessity of co-operating with each other. Their combined influence has so far proven to be practically irresistible. Certain fashion pa-

pers, influential manufacturing concerns and commercial houses where the latest styles are exhibited and sold, have fallen in line. The daily papers and lesser commercial houses have followed suit. The combined prestige of the leading designers has enabled them to control the media through which style suggestions are made effective.

The commercial interests follow this leadership for obvious reasons. It is a never failing source of easy money. It diverts to the one line of business much money that would otherwise be spent for different things.

The various media of publicity give their space generally to promulgating fashions. The reasons for this are various. The readers are eager to read about such matters. They lead to profitable advertising. They put forth without serious criticism, what comes as the accredited style. There are sundry reasons why they refrain from criticism. Perhaps they do not see clearly the force of the grounds for criticism. They can not freely criticise what is being boosted in their own columns with profitable advertising. By criticism they would lose prestige with many who would regard them as "behind the times" or "out of date" or "old fogy." Sporadic criticism would be of little avail.

Since styles now command all the forces of merchandizing, and all the resources of free and paid publicity, they spread rapidly. The knowledge of a new style and the suggestion to adopt it will now travel in a few days distances that formerly required years. The suggestion also comes with a prestige and a force which make it almost irresistible.

The originators of fashion put forth the edict that "stylish people will wear this, this season." All the various media through which style suggestions are made effective, pass along the suggestion as coming from one whose judgment is above criticism, and whose authority can not be resisted safely.

Those who originate fashion in clothes and dominate the media for disseminating fashion, once merely aimed to satisfy the desire for novelty, for personal adornment and for personal distinction. They have now come to exploit these interests. They prescribe a change from felt to straw hats in cold weather and from straw to felt in hot weather. They aim to make changes in styles as frequent, and as extreme as a perverted appetite will swallow. They even have a share in perverting the appetite. They disregard certain other interests clothes should serve. How have they acquired the ability to do this?

The leading designers of fashion have gained their prestige largely because they have been successful in catering to a certain class which is small, but which has been very conspicuous in the affairs of fashionable society. The members of this class have engaged very strenuously in competing for social position.

The members of this class belong to an aristocracy which is based on wealth, rather than on birth or personal achievement. In this aristocracy of wealth, social standing is based very largely on the exclusiveness of the styles adopted, on the frequency with which they are changed, and on the high prices paid. Distinction is

based on complete and conspicuous conformity to the accredited fashion, rather than on ability manifested in originating new styles, or taste in adapting prevalent fashion to personal requirements.

The mere possession of means to spend gives one a potential power that makes him a factor to be reckoned with. The fact that a man is a millionaire greatly increases his ability to make others conform to his will. In making his ideas prevail, even if he does not spend his money to do so, he is many times as effective as a poor man of much greater wisdom and worth of character. The mere possession of wealth puts one in a position to exert great influence. People instinctively subject themselves to this influence. Hence when men of inferior wisdom and personal worth possess great wealth, they are a menace to society. They tend to fashion the members of society after the pattern of themselves. For example, they exert a pernicious influence in imposing on less wealthy members of society their extravagant habits of spending, and the exaggerated importance they accord to conformity to fashion as an index of social standing.

Personality and other factors, no doubt, play a part in gaining social distinction even in this class. While that fact is obvious to the members, it is not apparent to the onlooker who acquires his conception of them through the columns of the magazine and newspaper.

The doings of this aristocracy of wealth have filled a very prominent place in the papers. The external and superficial features of their life have been spectacular. They have been featured accordingly. Through this pub-

licity the press has tended to establish a general custom of estimating social standing by the superficial and false criterion attributed to this class.

The designers of fashions for this class have acquired the prestige of the class. They have taken advantage of their opportunities. They have encouraged in every way the worship of the false gods the people have set up.

To many, publicity while they are living is much more to be desired than undying posthumous fame. It is very satisfying to them to rival or excel others even superficially. By thus "showing off" they attract a very gratifying attention to themselves. They feel they are really important because they are conspicuous.

The fashion designers and promulgators have all worked together to confirm such people in their attitude. They have fostered the acceptance of an external, arbitrary standard of willingness to spend for stylish things as the criterion of social standing. They have overstimulated the desire for the prominence which comes from the prompt conformity to the dictates of fashion's arbiters. They have exaggerated the social prestige secured by those who are conspicuous for this conformity. Besides it is the only way to social distinction open to some, and the easiest way for many, so they are not loth to accept the suggestion.

The newspapers have given great publicity to those who are racing for position in fashionable society. Many people believe that such people have a real importance in proportion to their prominence. People overlook the fact that in most cases the liberal spenders could not have

acquired the wealth they squander. They feel that evidence, or show, of possessing means to spend will be taken as an evidence of personal achievement in securing wealth. It is generally believed that willingness to spend for stylish things, even at a great sacrifice, will be taken as an indication of possessing the means to spend, and of a personal worth which earned the wealth.

Taking the lead in fashion has come to be an easy means of gaining social prestige. Being up to date in fashion tends to indicate up-to-dateness in lines of real progress.

All these factors have tended to reduce society to a demoralizing bondage to fashion. The exaggerated notion of the importance of fashion leads to an unwarranted expenditure to adopt the frequent and extreme changes. The pursuit of fashion in the extreme form involves much waste of time, money and energy. It often imperils health. Fashions have been designed to meet the requirements of the wealthy social racer. They have not been adapted to satisfy the normal needs of men.

If clothes are to promote normal well-being there should be some change in styles. These changes should afford relief from monotony and promote personal distinction. There is a legitimate interest in using clothes for these purposes. However, changes made for these purposes should have regard for other interests in clothes, and for other interests not concerned with clothes. Have they fulfilled these requirements?

Changes in fashion disregard the convenience of the wearer. One laughs at a man trying to walk with his

feet tied together, or inserted in a sack. A skirt so tight at the feet as to impede one in walking would be regarded as a joke, if people were not blinded by the prestige with which the style comes.

Changes in fashion disregard health. Considerations of health have nothing to do with changes from tight to loose, or vice versa. With sublime indifference style will prescribe high collars and furs for summer, and for winter, clothes which furnish inadequate protection against cold.

Fashion does not provide means for meeting the requirements of the individual personality of the wearer.

Such styles can not be justified by aesthetic considerations. A thing is not beautiful, unless it serves satisfactorily the end it should serve.

The so-called beauty of fashion is often largely spurious. The attractiveness of novelty and the glamor thrown over the style by the prestige it promises to confer are mistaken for beauty. The fashionable esteemed as beautiful at any time may soon become unfashionable ugliness.

Fashion is necessarily transitory. It is taken up through imitation to secure novelty and distinction. Fashion arises as a revolt against uniformity. Through imitation it tends to bring about a return to the uniformity against which it revolted. Fashion demands that innovation must follow upon innovation.

The frequency with which fashions change has been increasing rapidly. Several forces are responsible for this. One factor is the false social standards of the aris-

trocracy of the rich, and the publicity given to them, as explained before.

The increasing facilities for promptly placing cheap imitations on the market have accelerated the rate of change. Wearing quality has been disregarded in fashion. People have been encouraged to buy flimsy and perishable things merely to get a showy style, because experience has shown that even if better materials were used, it wouldn't pay. The thing will go out of style before it can be worn out.

Such cheap things are promptly imitated at a cheap price. The prompt appearance of the cheap imitation detracts from the novelty of the original, and from its power to give distinction. The style that has been imitated with a cheap substitute is discarded and a new one adopted.

The style which is just coming into vogue will sell at a high price and bring a gratifying profit. Business men are quick to see this and anxious to secure the profit. Just as it stimulates the followers to imitate promptly, so it spurs on the leaders to bring out new styles as rapidly as they can.

The fashion is not supplied merely to meet a pre-existing demand. The originators of fashion aim to make the demand for novelty, or change, come sooner than it otherwise would. They aim to bring about the acceptance of a much greater change than would be required by the naturally developing demand. They send out "feelers" to test how soon people can be led to change,

and how far they can be induced to go in making the change.

The originators of fashion aim to make the change so soon and so noticeable that people who would be well satisfied with things which are still quite presentable, are forced to discard them and to buy new ones, to avoid appearing conspicuously out of style.

The purveyors of style know about how much forcing and distorting the normal demand will stand, and they play the limit. Under the stress of demands created by the war they have inaugurated the practice of generously "offering" a second style in the middle of the three month's season.

Desire for novelty and for personal distinction are both legitimate. Desire to resemble those of superior standing in that in which they are felt to be superior should be encouraged, if the criterion of standing is a proper one. It is not the catering to these desires, but the effort to exploit them, and the disregard for other interests, that is reprehensible.

The ideal of fashion should be novelty, with progress in contributing to health, comfort, economic, aesthetic, and sociability interests. That which is offered to satisfy the desire for novelty and distinction should never involve a sacrifice of health, comfort, or beauty, or demand undue expenditure of wealth.

How can people be influenced to accept a truer ideal of fashion and to strive to make it real? Reliance must be placed on education, in the broad sense of the term, to show the speciousness of the false standard of social

rank, which is now prevalent. It can also make clear the inherent worth and importance of the true standard. Education should aim to counteract the tendency to give social recognition to the external and relatively unimportant symbols of fashion. Social standing should be based on estimable qualities of personality and worthy achievement.

The number of people who are enlightened as to the real motives back of changes in fashion is rapidly increasing. These people conform to the new fashion as slowly as they can. They go no farther in conformity than they feel obliged to in order not to appear conspicuous for non-conformity. In their desire for unobtrusive conformity they make a compromise between their desire for health, economy, comfort and beauty, and the arbitrary and extreme changes imposed by fashion. The increasing number of these people may, in time, check the too frequent and unreasonable changes of fashion. Through their influence fashion may at least become less tyrannous, extravagant, and irrational, and more regardful of utility and beauty.

CHAPTER XIX

FADS

Fashions are originated by commercial agencies. They gain their vogue through being adopted in a pseudo aristocracy founded primarily on wealth. In this class, up-to-dateness in style of clothes has been conventionalized as an index of social standing. Such up-to-dateness prescribes frequent changes in styles and lavish expenditures for them. The prestige of this set and of the designers tends, through certain agencies, to impose this convention on all members of society.

The members of the fashionable aristocracy do not originate the styles they adopt. If some of the members were to adopt styles originated by another member, their action would concede, to the one imitated, the prestige or leadership for which they are striving in rivalry.

The styles adopted are originated by certain commercial factors. Even the leaders in fashionable society have but little to do with determining the trend of fashion, by rejecting the offerings they do not approve of.

The originating of fashions has fallen into the hands of specialists. These specialists have gained prestige through past success in prescribing fashions. There is a certain amount of understanding or co-operation among them. Manufacturers, retailers, fashion papers, and the rest of the press, all submit themselves to the prestige ac-

quired by the originators of the fashions, and by the members of the fashionable society for whom the styles are originated, and by whom they are adopted.

The prestige of the designers and of the "fashionable" set who adopt their designs, the efforts of commercial factors, all well organized and working together, exert an almost irresistible influence toward securing conformity to the styles put forth as the accredited fashion. Through these co-operating agencies the designers exert great influence in saying when an old fashion is to be dropped and a new one to be taken up.

Fads are certain matters of fashion which have not been given such conventionalized value, and brought under such control. Fads appeal to the desire for novelty, and furnish satisfaction to some interest. The adoption or rejection of a fad has not been taken as an index of social standing, or of human worth. Hence fads can not be systematically and persistently exploited, as fashions have been.

The question of adopting a fad is not one of conforming to an externally imposed standard. In taking up with a fad, one has to consult only the interests concerned. One who does not follow a fashion is regarded as peculiar or eccentric. In the case of a fad, the peculiar one is the one who adopts it. When the novelty is worn off, so that the one who adopts it is no longer regarded as peculiar, the fad interest has begun to ebb. Adherence to a fad which has passed out of vogue is not regarded as disreputable or "old fogyish," as is the case with a fashion which has gone out. One does not lose

caste by refusing to take up with a fad, or by refusing to drop it.

In order that a thing may become a fad, it must be taken up by those who, because of prestige, are strong in suggestive power and can focus the attention of many upon it. A thing thus taken up is adopted by many through imitation. The fact that many are adopting the fad multiplies the suggestive force with which it comes.

Fads or fashions are not adopted by imitating those who are inferior in social standing, or who are not esteemed. Some prominent social leaders of a certain city are said to have originated a fashion of wearing becoming but inexpensive hats. This fashion gave promise of having such vogue that it threatened the milliners with failure in disposing of the expensive and elaborate creations they had in stock. The milliners promptly checked the spread of the fashion by giving similar hats to women doing cleaning along the streets. The association of the hat with women of inferior social rank effectively killed the fashion.

In order to become a fad, a thing must have novelty, and must furnish more or less satisfaction to some other interest.

Some fads are taken up mainly for diversion. Taking up with the novelty interrupts the monotony of life. It also distinguishes one from those who have not adopted the fad. If the thing affords no considerable amount of satisfaction other than such diversion, interest in it will soon wane. One dealing in such a fad should reap a large profit to make up for a probable loss in stock which will become dead when the interest is lost.

A thing which has great and lasting utility may be taken up as a fad. The demand for it may become greatly inflated, so that it is taken up by many to whom the utility is a minor consideration. This may stimulate production to an extent that it will be in excess of the normal demand which will prevail when the fad interest has died. Such was the case with bicycles.

FADS IN SHOES

Offering many styles in the shoe trade merely introduced the state of anarchy found in the realm of fads. Subjecting styles in shoes to the whims and whimsies of faddists has proved disastrous to stability in the shoe business.

When free competition in originating styles prevails, only a few offerings can be winners, and the great majority will be losers. The styles that win will remain in vogue only until they are displaced by a new competitor for the approval of the fickle and changeable leaders in faddism. Winning styles can not be known in advance, hence they can not be sold in advance, to any great amount. Since they can not be made in advance, they must be made in haste, and at great expense.

Disorganization and uncertainty will continue until styles in shoes are brought under a control similar to that which prevails in styles in clothes. There must be devised some generally respected authority with power to say that there shall be but one new fashion at a time. This authority must also say what this fashion shall be, when it shall be adopted, and when it shall be dropped.

When that is attained, fashion, instead of faddism, will determine the styles in shoes.

Fads in shoes originated when certain shoemakers made an effort to exploit the fashion interest in shoes. Fashion in shoes existed before this movement. The styles were controlled in accordance with the principles which govern in the realm of fashion in clothes. The style was generally accepted as a matter of course by the purchaser. Quality and price were the determining factors in buying. Shoes were bought when and because they were needed.

The manufacturers back of this movement evidently did not understand the difference between the laws governing in fads and the laws prevailing in the controlled and conventionalized realm of fashion. They evidently thought that by merely multiplying styles they could accomplish, in the way of stimulating trade, what is effected in fashions in clothes by frequent changes in styles.

Numerous styles were put forth in an endeavor to stimulate sales. The desired result was brought about. In many instances shoes were bought merely because they were novelties, not because they were needed.

Authoritative control of these styles through co-operation was lacking. Conformity to the styles did not have conventionalized value.

In millinery, fad and fashion can co-operate satisfactorily. Both are tempered considerably by freedom to modify or adapt the styles to suit the individuality of the wearer.

Such a compromise is practical in millinery but not in

shoes. Hats can be made or remodeled to suit the wearer. It is no longer practicable to make shoes in small local shops, in accordance with the specifications of the wearer. Fashion will soon replace fads in shoes.

INTENTIONAL, IMITATION IN TRADITION AND CUSTOM

Much of our education consists of adopting through imitation the habits of thinking feeling and acting of those with whom we come in contact directly, or indirectly through books. The habits of thinking and feeling so adopted are known as traditions. The habits of acting are known as customs.

Reforms in education, or in social matters, in government, or in business, or in other lines are largely fashions set by men who are strong in leadership. The reform becomes prevalent as the leaders are imitated. In a reform, the suggestion must usually be supported by reasons why, if it is to become effective. It then belongs to the class of rational suggestions, to be considered later.

However, that the intentional, unreasoned imitation we have been discussing, plays a large part in such matters, is shown by the fact that we may suddenly awaken to a realization that we must have vocational guidance, some novel form of recreation, prohibition, tariff reform, or reform of the courts, or that we must curb the special interests, or bring the government back to the people, or have military preparedness.

Panics and booms come in this way. A few strong molders of opinion, whose motives are not always above suspicion, start the movement by suggesting that we must

curtail business, or that it is slowing up. Others take up the suggestion and pass it on. The suggestion that business is going to be bad, coming from many sources, influences even the most hopeful business man unfavorably. There is usually some foundation in actual business conditions for a movement of this sort which reaches large proportions, but both panics and boom inflations are generally carried by suggestion far beyond the stage warranted by economic conditions.

Waves of increasing and decreasing suggestibility in such matters spread throughout the country. The wise educator, social or political reformer, will improve the opportunity to push through the particular reform which at the time is showing greatest potency in arousing imitative tendencies. He must seize upon this psychological moment to make the popular reform effective, whether or no it is the one he deems most important.

We tend to accept as true an assertion that is made to us, especially if it is spoken with an air of certainty by one whom we regard as an authority. Strong claims made by a salesman, or in an advertisement, arouse an impulse to accept them as true. We come to believe statements that are made to us about an article, if no evidence to the contrary occurs to us. No doubt many firmly believe that "Morgan and Wright tires are good tires" without having a particle of evidence to support the statement. If the matter is not of much importance, the assertion without a supporting reason may be sufficient to make the sale. However a suggestion with a good supporting reason has stronger impulsive force than it would have if unsupported by reason.

CHAPTER XX

HYPNOTISM

Hypnotism is a state of mind induced by suggestion. It is a state of greatly increased suggestibility brought about by suggestion.

It has been explained previously that ideas tend to be recalled in systems. A central aim or purpose tends to determine the line of development which conscious processes and behavior will follow. The aim is to find a means of satisfaction for some awakened interest which has become the factor controlling the trend of consciousness and behavior.

The central controlling interest is the focal element in consciousness. From time to time, interests in rivalry with the controlling interest are developed in germinal form in the margin of consciousness. Such a germinal interest may itself become the controlling factor, if it appears sufficiently attractive to distract the attention from the previously controlling interest and to center it upon itself. The more persistently and strongly the attention is held by a central interest, the less will be the attention accorded to a germinal interest, developing in the margin of consciousness, and the smaller will be its chance of becoming a controlling factor.

In hypnosis the controlling power of the centrally developing interest is greatly increased. It holds the atten-

tion so completely that marginal ideas leading to antagonistic attitudes of mind and behavior are incapable of distracting attention from the central idea, and centering it on themselves sufficiently to inhibit the central train of thought and its appropriate expression.

In a hypnotized person the centrally developing interest, which controls the trend of thought and behavior, is the one suggested by the operator. It comes as an expression of the will of the operator. As such it is unquestionably accepted and undeviatingly followed. It is thus accepted and followed because it is re-enforced by the impulse of self-subjection to the will of the operator. In developing the state of hypnosis the impulse of self-subjection to the will of the operator has been abnormally strengthened until it controls the thought and behavior of the subject.

In the condition of hypnotism the range of consciousness is narrowed, for the following reason. Yielding to the impulse of self-subjection to the will of another automatically cuts away from other factors of influence. It closes all other channels through which control of consciousness and behavior can be influenced. When the impulse of self-subjection to the will of the operator is made abnormally active and persistent, the mind to the same extent, is abnormally and persistently closed to all other influences.

In hypnotism, the central controlling element in consciousness is a complex impulse, of which the two elements are, the suggestion made by the operator, and the strengthened and persistent impulse of self-subjection to

his will. The strengthening of the impulse of self-subjection accounts for its peculiar persistence, as the impulse to subject one's self to the will of another, is also an impulse to cut away from or completely ignore all distracting influences.

The peculiar persistent ascendancy of the impulse of self-subjection is brought about in this way. The subject is induced to submit himself without resistance to the will of the operator. The first step toward strengthening the impulse to self-subjection is to direct the attention of the subject to something not in itself interesting and which does not tend to arouse an impulse that will enter into rivalry with the impulse to self-subjection. A monotonous state of mind is developed.

It is customary to develop this monotonous state of mind by fixing the attention of the subject on the idea of going to sleep. From this fact has arisen the probably fallacious attempt to explain the hypnotic state by saying that part of the mind or brain has gone to sleep while the rest is kept awake and controlled by the operator.

The object in suggesting sleep is merely to bring about a monotonous state of mind, in which the impulse of self-subjection can be kept continuously active and strengthened by appropriate stimuli.

The operator accomplishes this by making such remarks as "You will hear what I say but you will go sound asleep. You will go sound asleep. You can't open your eyes. You will go sound asleep, but you will do so and so," etc. In this way he strengthens the impulse of

self-subjection by exercise, while he avoids arousing impulses in rivalry with it.

The instinct of self-subjection is awakened along the one specific line, only, of fully accepting and freely following suggestions made by the operator. This specific impulse is stimulated so exclusively and strongly that it becomes the dominant factor in controlling thought and behavior.

A peculiar relation known as "rapport" exists between the operator and subject. The operator alone can control the subject. This peculiar relation is established as follows: The impulse of self-subjection is not merely compliance with the will of another. It is a decisive refusal to even consider impulses not in harmony with that will. It is, so to speak, the closing of the mind's eye to every alternative line of thought, belief, desire, and action, other than the one imposed by the will of the person arousing the impulse of self-subjection.

The suggestibility manifested in hypnotism in an abnormal and exaggerated form is present to a lesser extent in the normal life of every one. In the normal state behavior results from the interplay of many motives, the impulse of self-subjection being merely one among many rivals for supremacy. When it controls behavior its ascendancy is of short duration. In bringing about the state of hypnotism, the ascendancy of the impulse is made more complete and more persistent than in the normal state.

In hypnotism the suggestive control is exerted solely through the instinct of self-subjection, which has been

stimulated until its strength and persistency have been increased greatly.

In the appeal to be discussed next, the aim also is to arouse an impulse of self-subjection. In the normal state this impulse is competing with others for supremacy. When the appeal is successful and the impulse gains temporary ascendancy it usually does so because it is co-operating with, or is re-enforced by, some other impulse. The re-enforcing element may be the sociability interest or some other awakened interest.

In the appeal the aim is to arouse a complex impulse, of which the impulse of self-subjection is one element. To make the appeal successful attention must be concentrated on this complex impulse so completely that inhibiting alternatives are cut loose from.

The solicitation likewise aims to arouse a similar complex impulse. It also aims to arouse and strengthen factors which will re-enforce this impulse, as will be explained later.

CHAPTER XXI

APPEAL AND SOLICITATION

An appeal is a suggestion which aims to induce the one to whom it is made to comply with the will of the one who makes it. It is a manifestation of the instinct of self-assertion which endeavors to arouse the instinct of self-subjection. It leads to intentional imitation.

The solicitation aims to accomplish the same end as the appeal. In the solicitation, reasoning, or an appeal to authority, or both, are employed as a means of making the appeal effective. It leads to rational imitation.

The appeal and the solicitation are discussed more fully in the "Psychology of Salesmanship" and the "Psychology of Advertising."

The emotions of the one making the appeal or solicitation tend, by sympathetic induction, to arouse similar emotions in the one to whom it is directed. The one to whom the appeal or solicitation, is made, experiences an impulse to imitate the behavior of the one making it, especially if the one making it is regarded as having prestige. This principle is made use of in advertisements in which the picture represents the appeal as coming from one who has prestige.

Imitation of behavior and sympathetic induction of emotion, which are subconscious processes, and intentional imitation, are factors which add effectiveness to

the appeal or solicitation. What has been said about sub-conscious induction of action, and feeling and about spontaneous imitation, should be borne in mind.

MAKING AN APPEAL EFFECTIVE

The appeal aims through suggestion to secure compliance with the will of the one making it. Compliance may be brought about either by awakening an impulse of self-subjection, or by stimulating an interest in doing the thing, or by both.

The manifestation of positive qualities of personality, or of prestige or authority, re-enforces the suggestion employed to arouse the impulse of self-subjection. The effectiveness of the suggestion also depends on the form in which it is made, and on the manner of making it.

The appeal has many varieties as the following list will show. One is attempting to arouse the impulse of self-subjection when he commands, requires, insists, dictates, reprimands, dominates, directs, etc. Only one who has authority or prestige can rely on such appeals. When coming from one not possessing authority or prestige they tend to arouse an impulse of self-assertion.

The following denote less direct and more diplomatic methods of endeavoring to bring about compliance: invite, request, advise, suggest, desire, propose, prefer, prescribe, enjoin, etc.

Suggestions should be made in the positive form. Say "Do this," instead of "Do not do that." The word "not" does not carry an inhibiting motor impulse into consciousness with it. The idea of an act not to be done arouses

just as much interest, and carries with it just as strong a motor impulse, as if it were suggested as an act to be done. The negative suggestion merely gives force to the thing not to be done, by centering attention on it. One should be careful to make a positive suggestion of the thing to be done, and to center attention on it.

The form in which a suggestion is made has much to do in determining whether a favorable response will be secured. A question framed so as to suggest that the answer "yes" or "no" is expected, tends strongly to bring the suggested answer. This will be made clear by the following: "Will you do this?" You will not do this, will you?" "You will do this, will you not?" "How do you like the maroon color?" Has much more suggestive force than "What color do you like?"

The suggestive appeal to the impulse of self-subjection may re-enforce or be re-enforced by the impulse aroused by the interest in doing the suggested thing. Interest in doing the suggested thing is aroused by awakening a foretaste of the satisfaction which will come from doing it. This foretaste can be aroused by presenting the factors which will give the satisfaction. There is no sharp dividing line between the appeal which does this, and the solicitation.

We have been discussing an appeal made by one person directly to another person. This may be called a personal appeal. In such an appeal the positive elements of the personality and the prestige of the one making the appeal do much toward bringing about the desired response.

An appeal may be made indirectly to a person by employing various means. Such an appeal may be called impersonal. It lacks the effective re-enforcing elements which come from the personality.

The advertisement, the window and counter display, etc., furnish examples of the impersonal appeal. It depends mainly on presenting desirable qualities in an attractive way. It may be re-enforced in the advertisement by the "direct command" which is intended to arouse the impulse of self-subjection. See the "Psychology of Advertising."

CHAPTER XXII

SUGGESTIBILITY AND THE ABILITY TO SUGGEST

The acceptance of a suggestion is known technically as imitation. Suggestion and imitation are two aspects of the same process. The form which the response to the suggestion will take is determined partly by the suggestion, and partly by the instincts, interests, and various other habits of thinking, feeling and acting, of the person to whom the suggestion is made. The qualities of the suggestion and the qualities of character of the person to whom the suggestion is made, both work together to determine the form of the response. The qualities of character have already been discussed in treating of the instincts, interests, and various other processes of thinking, feeling, and acting. They determine the sort of stimulus which must be selected to bring about a desired result.

The ordinary psychological treatise considers suggestion and imitation merely as processes. The man of practical affairs must understand the processes in order to use suggestion intelligently. He is interested quite as much in knowing the character of the factors, or forces, or stimuli, which serve as causes to bring about the imitation, and in understanding how to adapt these stimuli to the qualities in the mind which determine the form of the action to which the suggestion will lead.

In studying suggestion, attention is directed to the character of the factors or stimuli which fits them to bring about the result aimed at, and also to the processes in accordance with which the stimuli must work in bringing about the result. In studying imitation, attention is directed to the qualities and traits of character which determine the sort of action which results from the suggestion, and also to the processes involved in the response.

In order to bring about a response to a suggestion one must first discover what instincts, or interests, or other habits of thinking, feeling, and acting will bring about the desired response, if they are stimulated to activity. The problem then is to find the stimulus which has the qualities which fit it to appeal to these instincts or interests and to arouse the desired activity.

The following general principle will be helpful in determining the form of suggestion to be employed to bring about a desired response. *A suggestion is adapted to bring about an act, if it offers some means of satisfying an instinct or interest which will lead to the performance of the act.* A suggestion is fitted to bring about a desired response, when it appeals to an instinct, or interest, or other predisposition to think, feel, and act, which will lead to the desired response.

It must be borne in mind that the term imitation is used in the technical sense. In this sense, imitative responses include all responses made without previously giving adequately deliberate consideration to the reasons for and against them. Imitation includes all acts performed as the result of an appeal or solicitation. One might be

said to be "suggestioned" into performing imitative acts, if our language permitted. Such acts as result from fully reasoned choice, or demonstrated truth, are not imitative.

The imitation, or response which follows suggestion, is usually not an exact copy, or replica, of the mental state or action imitated. Generally the response to the suggestion is modified to some extent by the native or acquired predispositions of the one "suggestioned." Some element of self-expression usually appears in the imitation.

When the idea of doing a thing to which one is predisposed by instinct, or interest, or habit, gets into the mind and arouses an impulse to do the thing, the actual doing of the thing tends to follow as a matter of course, unless the act is prevented, or as it is technically described, is inhibited, by some opposing impulse.

A suggestion which appeals to a strong interest, such as that in health, wealth, or education, has great power to attract attention, and thus to influence action. How a strong interest heightens suggestibility is evidenced by the readiness with which an invalid may be induced to try all sorts of proposed remedies.

If one is offered something to eat between meals, when he is hungry, he experiences an impulse to accept it. However, if it occurs to him that eating the proffered food will spoil a good dinner coming later, or will cause indigestion, the idea of the undesirable consequences of the act will hold in check or inhibit the strong impulse to eat.

The awareness of a situation which concerns the satis-

faction of developed instincts, favorably or unfavorably, tends to bring about behavior adapted to deal satisfactorily with the situation. Capabilities acquired innately and developed by experience come into play. The situation is handled as native and acquired aptitude has fitted us to deal with it.

One who closely watches the behavior of another will tend to experience similar emotions and to perform similar acts. When the expressive bodily acts characteristic of an emotion are observed, the emotion which they express is aroused in the observer through sympathetic induction.

Emotions are readily contagious by this process. Confidence and enthusiasm, manifested in the expression of the man making a suggestion, arouse like feelings in the mind of the man to whom the suggestion is directed. They assist very materially to give effectiveness to the suggestion.

Certain emotions re-enforce readiness to accept suggestions. Hope, fear, jealousy, love, and admiration, favor acceptance of a suggestion along the line of the action to which the emotion impels. One can re-enforce suggestions by arousing such emotions.

Through gregariousness, and instinctive interest in the behavior of others, the instinct of co-operation with others, and the instinct of self-subjection, men are predisposed to submit to the volitional control of others. This volitional control is made effective through suggestion. The direct command and obedience to the command is an illustration. So also is the suggestion, by any other

means, that a line of action is desired and the compliance with the suggestion. In such suggestion the instinct of self-assertion is manifested in the one who makes the suggestion, while the instinct of self-subjection is manifested in the acceptance of and compliance with the suggestion.

In the suggestion which aims to bring about in the one to whom it is made compliance with the will of the one who makes the suggestion, we have to consider the appeal and the compliance with the appeal, and the solicitation and the response to the solicitation.

Sympathetic induction of emotion and subconscious and spontaneous imitation of behavior are effective when there is no appeal which aims explicitly to secure volitional compliance on the part of the one experiencing the emotion or imitating the behavior. Sympathetic contagion of the emotion and imitation of the behavior of the one making the appeal also aid very materially to give effectiveness to the appeal.

Suggestions which bring about unintentional imitation of behavior or sympathetic induction of emotion, are often conveyed by very subtle and intangible means. Among the more prominent of the factors involved are the tone of speaking, the bearing, the manners or tact, the impressive personality, the expression of the features, etc.

If the one making the suggestion, or the appeal, is looked upon as having prestige or authority, that fact tends to bring about acceptance of the suggestion. The instinct of self-subjection is aroused. Attention is concentrated on the suggestion. A state of increased sug-

gestibility is induced. This state is aroused by those who make the impression of having power, wealth, great physical strength, large size, social standing, etc. A similar effect is produced by a reputation for intellectual superiority, or for great skill in any line, or by the mere fact that one has excellent manners, or that fine clothes are worn. The inferior will readily imitate the superior even in trivial or unessential things. The imitation of an inferior by a superior tends to be rather of the subconscious sort, or to have a good reason to support it.

Any thing giving the impression that the one making the appeal desires to promote the well-being of the one to whom it is made, tends to secure compliance with the suggestion. Anything which gives the impression that the one making the appeal aims to further his own selfish ends, leads the recipient of the suggestion to resent it and to refuse to carry it out. It arouses an impulse to contra-imitation. Instead of the instinct of self-subjection, the instinct of self-assertion is aroused.

Qualities of character which tend to promote well-being are called positive. The qualities which hinder well-being are called negative. The manifestation of positive qualities of character gives effectiveness to the appeal, and vice versa.

To become effective in making suggestions, one should cultivate positive qualities of character. Positive qualities of character awaken positive self-feeling and arouse the instinct of self-assertion. They thus strengthen the power of suggestion. The fact that positive qualities are

manifested helps to bring about a favorable response to the suggestion.

Certain things have been mentioned as factors which arouse the instinct of self-subjection or increase suggestibility. When the opposites of these factors are manifested they tend to arouse the instinct of self-assertion, and to decrease suggestibility. Hence one should eliminate negative qualities of character as they weaken his influence.*

*See Chapter XXVIII.

CHAPTER XXIII

BELIEF AND TRUTH

One believes that knowledge is true when he feels that it will enable him to adjust himself satisfactorily to that part of his environment to which the opinion applies. Belief is a matter of feeling. Truth is a matter of intellectual apprehension. It can be established only by an appeal to reason. Belief may spring from demonstrated truth, or from the processes which lead to fully reasoned choice, though one may continue to believe when these processes lead to conclusions with which the belief is inconsistent.

Much in human conduct is the outcome of impulses and desires which are slightly, if at all, guided by reason. These predispositions have originated in the evolutionary process as a means of perpetuating and promoting the well-being of the individual and of the community to which he belongs. These predispositions have been developed, and beliefs have been acquired, by processes of suggestion and imitation in which reason has played a minor part. Hence, though beliefs may spring from strictly logical processes, they generally have their origin in processes of suggestion, or in a process in which suggestion and reason both play a part. This process is one of rational suggestion. How this process may be employed to bring about belief and action will be discussed under "The Solicitation."

Prejudice is a tendency to judge and to act without giving due consideration to all the evidence. It is a pre-judgment. Such tendencies are acquired by accepting beliefs through suggestion. Much that goes by the name of education gains its acceptance or belief through the potency of suggestion, rather than because of adequately presented reasons, or experimental verification. Such beliefs can guide one safely through the mazes of experience, only so far as they have been put to the test of verification by others.

A belief in regard to a thing prescribes a certain course of behavior in regard to it. In so far as beliefs guide one successfully in determining actions, they are true. When one can not deal with things in actual experience in the way or with the results the belief leads him to anticipate, the belief is, in so far, false.

The truth of knowledge is hypothetical until it has been tested in experience. Active thinking in regard to a belief involves careful consideration, both of the grounds and premises on which it is based, and of the consequences which the belief involves in the way of other conclusions to which it leads. By this process an idea may pass from being a mere possibility to a fully reasoned probability which is regarded as having but little, if any, less certainty than a demonstrated truth.

Active thinking in regard to a belief is undertaken only when something occurs to make it seem problematic. The function of thinking is to guide one through problematic or perplexing situations. Problematic or puzzling situations occur in our conscious processes when

we become aware that belief must be held in suspense, pending investigation. The investigation aims to find a way to get around or through the difficulty.

The solicitation will be understood more clearly after the discussion of "Demonstrated Truth" and "Fully Reasoned Choice" which follows.

DEMONSTRATED TRUTH

Our opinion is true, if it enables us to adjust ourselves consistently and satisfactorily to that part of our environment to which the opinion applies. By this we mean that an opinion is true, if it can be carried out without meeting with contradiction, or requiring modification, or correction, in practical dealings with the matter to which it applies. If we can assimilate an idea with the rest of our knowledge, if it fits in consistently with the rest of our experience, we call it true. By this we mean that we believe that it will stand the test of truth. We believe we can verify such an idea, or prove it valid, by applying it to guide us satisfactorily through the mazes of experience, in solving the problems arising in our search for that which will satisfy our needs. The truth is that which will enable us to satisfactorily adjust means to secure the realization of our purposes or ends.

If the claim that is made is true, the thing will work. If the claim is false, the thing will not work as it is claimed to work. In regard to a certain business proposition, we can not at the same time make it on the whole, and in the same respect, both profitable and not profitable. The two ideas are mutually exclusive. If our opinion

that it will be profitable fails of justification by subsequent experience in working it out, it is not true. Experience contradicts it. If our opinion that it will be profitable is verified by subsequent experience, it is true. It has been proven to be consistent with experience. Until an opinion is tested by a competent person, under verifiable conditions, in experience with the realities to which it applies, its truth is merely hypothetical or probable, according to the degree of consistency with which it fits in with verified experience.

We can demonstrate the truth or falsity of many business propositions with which our knowledge and experience fit us to deal. One could thus determine whether an adding machine would be profitable in his business by trying it out. But in many business matters, one has to act on a proposition without waiting for experience to answer his questions decisively. The demonstrated truth comes as hindsight, in cases where it is possible to gain it, while one must generally be guided by foresight. Here the ideal at which he strives must be fully reasoned choice.

FULLY REASONED CHOICE

When acting in accordance with this principle, we endeavor to gather and consider all the evidence for and against the proposition. If the proposition fits in harmoniously and consistently with our previous knowledge and experience, we accept it as true. If it is inconsistent with our knowledge, or opposed to our experience we reject it. A choice made by this process is more likely to

involve one in error, than one made by the process of demonstrated truth. One can rarely be absolutely sure that even the most carefully formed opinion will not require modification, or correction, when tested in experience. One who is to act in accordance with the principles of demonstrated truth and fully reasoned choice must have the ability to do independent thinking.

Independent thinking is an ideal toward which we should strive, but which we rarely attain. By such thinking we should supplement the imitation and authority which play such a large part in our lives. One should investigate matters with which he has to deal, should search widely for evidence, and make observations for himself. It is comparatively easy to find men who can follow directions; who can apply the ideas originated by others. The man who can grapple with the ever-rising problems in an original and effective way, is the one who will secure the important managerial and executive positions, who will handle big propositions of all sorts.

In fitting himself to take the initiative in important tasks, one can not be independent of assistance from others. He should roam widely through the realms of thought and experience in search of suggestions. He should seize and devour mentally whatever he thinks he may require. One has clear right and title to whatever he can digest mentally, assimilate, and convert into new thought tissue.

The mere marshaling of facts in logical array is not the most effective means of influencing conduct. To influence action, facts must be presented in such a way that

they are seen to lead to something regarded as having worth or value. Desire and impulse to action must be aroused by bringing out clearly the things which give worth or value to the end toward which the desire and impulse impel. The impulse to action must also be re-enforced or strengthened by suggestion.

It is mainly the suggestive influence that gives value to thrift and economy clubs, courses in personal efficiency, temperance propaganda, etc. The leaders in these movements are engaged very largely in telling people what they know already. At first glance it seems unbelievable that results of great importance could be secured by merely rehashing long familiar things.

The results are not gained through enlightening the intelligence. They come through stimulating dormant motives into action.

For example, the literature on efficiency, the conferences, the records the individuals keep showing the use of time and of finances, hold the idea of efficiency before the mind.

The efficient use of time, money and mental and physical powers, become elements of an ideal. These elements are vitalized through a consideration of consequences which gives a foretaste of the misery which will come from not following the ideal, and of the satisfaction which will come from seeking to realize it. One develops a habit of appraising suggestions to action to determine whether they promote the attainment of the ideal.

In a club or class the spirit of striving for personal

efficiency is contagious. The impulse toward efficiency is strengthened, as it is reflected from one to another. Emulation is aroused, rivalry, acquisitiveness, and the sociability impulses are stirred into activity.

CHAPTER XXIV

RATIONAL SUGGESTION AND RATIONAL IMITATION

A rational suggestion is a suggestion supported by reasoning, but not by a full consideration of all the grounds and premises on which the reasoning is based, or of all the consequences, in the way of conclusions, to which it leads. The acceptance of a rational suggestion leads to rational imitation.

The solicitation is a form of rational suggestion which aims to secure, as a response, a form of rational imitation. After rational imitation has been discussed, some factors determining the form of response to the solicitation, and the solicitation will be considered briefly.

RATIONAL IMITATION

Many matters require experimental demonstration which we have neither the facilities nor skill to make. Many may be tested only by a practical application which it may be inconvenient for us to undertake. Many can be verified only in remote space or time, so that it is impossible for us to undertake their verification. Some require special knowledge or training which we do not possess. In such matters we must rely unquestionably and unqualifiedly on the authority of others. We must rely on the tests they have made, or the conclusions they have reached, which come to us as suggestions, our acceptance of which is imitation of them.

The fact that the conclusions we accept through rational imitation are verifiable, or that we believe they have been verified by others, gives us confidence in them. We rely on those whom we believe to have special knowledge, skill, or ability, marked success, good judgment, unusual opportunity or advantage in getting at the truth. We accept them as recognized authorities. We are very likely to do so, if they give us a few plausible reasons to quote to others, in case our credulity is questioned. The supporting reasons make the thing seem reasonable.

Our ideas in art, politics, religion, morality and education are unverifiable, or less easily verified than many others. Our ideas on these subjects must come to us largely through rational imitation. Even when we attempt to verify such things for ourselves, we get our fundamental premises, methods of procedure, and standards of valuation through the imitation of others, as a result of accepting suggestions from them. We are often careless and uncritical, or even not consciously active, in accepting the authorities we thus imitate. We may, in this way, take up with either prejudice or wisdom, truth or falsehood, moral or immoral opinions.

Rational suggestion may bring about the acceptance of ideas or opinions incapable of demonstration in experience, or in spite of strong evidence to the contrary.

The effectiveness of the suggestion in determining behavior comes from the faith, or belief, or confidence, or conviction which results from fully accepting it, and is not greater or less than if the acceptance or conviction was brought about by adequately logical processes.

A suggested opinion will probably be rejected, if it is inconsistent with, or contradicts, previously accepted opinions brought to mind through association. Under such circumstances its acceptance would bring about a recasting of our previously accepted notions. In exceptional cases suggestion may even bring about such recasting.

When the idea that one metal can be converted into another is first suggested to us it may be refused acceptance on the ground that it is contradictory to accepted opinions. But some one, who, we believe, knows what he is talking about, may tell us that certain chemists recognized as authorities have demonstrated such transmutation under experimental conditions, and that others have verified their observations. This may stagger us a little at first, so that we can neither accept it or reject it. Then suppose the person adds that radium has been observed actually to change into other elements. This bit of circumstantial detail clinches the whole matter. Radium is beyond the range of the experience on the ground of which the suggestion was rejected. It is a wonderful element! Almost anything may be true in regard to radium! The acceptance of the suggestion might have been secured at first by mentioning the radium, but the underlying principles would not have been different.

We get our ideas in business, outside our special line, largely through this form of rational suggestion. This is true also in our own special line, to a greater extent than is generally suspected.

If we are considering a proposition which may be

either profitable or not profitable, we accept the alternative that we can reconcile with the ideas bearing on its profitableness which come into mind through association of ideas and suggestion. If, by suggestion, the idea that it will be profitable can be made to take such full possession of the mind, that opposing ideas do not occur to us, we accept it as true that it will be profitable. A suggestion bolstered up with reasons why, is most effective in accomplishing such a result.

One must bear in mind that any opinion we accept, or act we perform, results from suggestion, and is imitative in character, if we have not deliberately considered all the available evidence for and against, and tested it by adequate and conclusive means, when such test is necessary. A little reflection will show most people that they have not done this in forming their opinions on most subjects which will come to mind. Most of our opinions and beliefs have been accepted on authority. We must depend very largely on suggestion to determine whom we shall accept as authorities.

The general run of people reflect but little on their actions and beliefs. They do not critically consider or weigh the grounds of belief, or the ends, or motives from which they act, or the means they select to gain their ends. They are influenced largely by interests or impulses of instinctive origin, and by ideo-motor activity, to imitate the thoughts, feelings and actions occurring about them.

Most consumers are influenced to purchase by their impulses, or their feelings of value. They do not discrimi-

natingly consider all the reasons for and against, and decide according to the weight of the evidence. Trained buyers and technical experts employ the deliberative method more fully, but they generally bring new propositions under previously formed classes, and act accordingly. Everyone habitually trusts more to the results of previous deliberative processes and past experience, than to present deliberation. We pretend to weigh the strength of the rivaling impulses aroused, or to compare the various means offered to satisfy our desires, but the evidence on which we decide is often present in mind in a woefully incomplete state. Deliberative processes are so exhausting that we rarely make them exhaustive of the evidence. Strong impulses, bolstered up by a few plausible reasons, and guided by skillfully directed suggestions, are usually sufficient to turn the scale.

SUGGESTION OF AUTHORITY

When one acts or accepts an opinion or belief as a result of rational suggestion, it is often the case that he has been influenced to do so by some one whom he regards as a competent expert or authority. How does it happen that such suggestion so generally brings satisfactory results? The impulses which one follows have developed in the course of evolution and through social influences in his individual experience, for the purpose of thus guiding actions. In following such suggestions one is, to a large extent, allowing social agencies to guide his actions. He is following collective experience, intelligence and will.

A picture is often used in an advertisement to suggest

that the reasons why and suggestions contained in the advertisement come from a competent and reliable authority. See the "Psychology of Advertising."

CHAPTER XXV

SOLICITATION

A suggestion, or a reason, is adapted to bring about an act, if it offers some means of satisfying an instinct or interest which will lead to the performance of the act.

The solicitation is an endeavor to influence behavior by means of argument and suggestion. The solicitation aims to arouse desire and striving for the means of satisfying some interest, or to arouse aversion and striving away from that which hinders the satisfaction of interest.

In the solicitation, one does not endeavor merely to satisfy the interest in knowing, or even to give pleasure, or pain. The solicitation endeavors to employ a process of reasoning to arouse impulses to action, and to strengthen these impulses by suggestion; or, perhaps, to re-enforce the impulse aroused by suggestion, by employing a process of reasoning to arouse impulses tending to bring about behavior along the line of the suggestion.

The following verbs are commonly employed to denote processes of soliciting: persuade, induce, lead, influence, move, encourage, prevail upon, incite, inspire, entice, allure, reform, coax, instigate, admonish, chide, reproach, menace, threaten, praise, commend, censure, blame, etc.

A typical form of the solicitation, much employed in business, is discussed in the "Psychology of Salesmanship."

FACTORS DETERMINING RESPONSE TO SOLICITATION

Any state which prevents opposing or inhibiting ideas from being aroused through association tends to increase suggestibility. It is greatly heightened in hypnosis. Fatigue, sleepiness and ill health would thus tend to increase suggestibility along certain lines. However, they bring on a state of general inertia which makes it difficult to influence one. The consciousness that one is not in a fit condition to deal satisfactorily with the situation may arouse an impulse to contra-imitation, or to act in a way contrary to the one desired.

Deficiency of knowledge in regard to the matters involved in responding to the solicitation, and lack of organization of knowledge, are factors which prevent the reproduction of inhibiting ideas through association. Hence deficiency of knowledge, or lack of organized knowledge pertaining to the suggested matter, makes one more likely to be influenced by the suggestion. Stock in doubtful mining ventures is sold, not to experts in mining, but to those who know nothing about the business.

For a similar reason one is inclined to act on an appeal along the line of a strong desire. Members of one party are inclined to accept, without requiring much evidence to support it, a story reflecting on the opposition party.

Men are often influenced to believe that a thing will come to pass, by wishing to have it do so. When a suggestion is strong and coincides with inclination, one can often be induced to act on it by supplying him with a few reasons to bolster up his inclination. One does not

often go so thoroughly into reasons for and against, as to have unassailable grounds for his belief and action.

The least suggestible man is the one who has a wide range of accurate, well organized knowledge pertaining to the subject suggested, and who habitually brings this knowledge to bear in critical consideration of the suggestions made to him.

A state of self-satisfaction is opposed to suggestibility. A healthful, successful, contented man is not easily moved by solicitation.

To make a suggestion most effective in securing a response, it is often necessary to repeat it, either in the same form, or in varied forms of expression. The orator must present the same thing from many points of view, and with different words, to carry his audience with him. For similar reasons advertising is conducted in protracted campaigns, and follow-up letters are used in series. A political party has a number of speakers in each locality during a campaign.

The reasoning employed in a solicitation should not be put in such a form as to start an argument or debate. An impulse of self-assertion is aroused in a man who becomes interested in upholding his side of a debate.

Suggestions that fall in line with predispositions are welcomed freely when given in the direct form. Suggestions contrary to inclination are less likely to be opposed when offered in the partial disguise of the indirect form.

Suggestion of reason why, by innuendo, or by insinuation, or by the various forms of figurative statement, is very potent in influencing men. In an underhand, in-

direct way it gradually introduces into the mind things which would be strongly resented, if they were given as direct suggestions. The indirect suggestion often paves the way for a more direct or open statement.

A man's reputation may be damaged by an apparently innocent remark, such as "I hear he is very fond of women," or "His debts don't worry him."

CORRECTIVE ADVICE. A FORM OF SOLICITATION

One who has the management of men is likely to do more harm than good, if he merely condemns or blames, when things are not going right. His business is to make things go right. His aim should be, not to reprove by destructive criticism, but to improve by corrective and formative advice.

The one to whom the advice is given must be in an attitude of mind which predisposes him to respond favorably to it, if it is to have the most salutary influence on his behavior. Such an attitude will result largely from an administrative policy which has created a feeling of confidence and good will for the one exercising the authority. Such confidence and good will spring from a recognition of the fact that the one exercising the administrative authority is really endeavoring to promote the best interests of those with whom he deals.

It is often possible to do much in specifically paving the way for the acceptance of the corrective advice. This can be done by searching out something worthy of approval in character, or in ambition, or past achievement. Find something worthy of commendation and praise it.

The opportunity for making future service more valuable should be brought clearly into mind. The ways and means of rendering this service should be explained. Assurance should be given that material appreciation and reward will be secured by more efficient service. Ambition and loyalty can be appealed to.

By such means a spirit of co-operation will be aroused. Desire to improve will be stimulated. Right action will be brought about by creating the right motive. On the other hand, mere condemnation, or a threat to fire, may arouse the instinct of self-assertion, and stimulate an impulse to refuse to comply with corrective advice given afterward.

CHAPTER XXVI

CREATING GOOD WILL IN BUSINESS

To create good will, establish conviction and belief that satisfactory service will be rendered to the customer, that the goods or service will prove to be in every respect as represented to be, and that all patrons will be treated with fairness and consideration. Good will is created to the extent that the patrons have learned by experience to expect proper satisfaction to result from dealing with the concern. Good will is belief that service satisfactory to the interest of the patron will be rendered by the concern toward which the good will is directed. It is a favoring attitude on the part of the public, or a predisposition to be satisfied with the service rendered.

Primarily, or fundamentally, this favoring attitude, or predisposition to experience satisfaction, must be founded on actually experienced satisfaction, which has resulted from dealing with the business, or on a direct knowledge or a belief that others have experienced such satisfaction. A business can build up good will only by giving satisfactory service, and by creating confidence that such service will continue. It can retain such good will only by continuing to give such service.

Good will, to have tangible value, must be founded on the maintenance of a quality of service which justifies the favoring attitude of the people in whom the good

will exists. The value of the good will varies with the number and character of the people favorably disposed to experience satisfaction with the service, and with their ability and tendency to spend the means necessary to secure the service.

Good will may be increased by the satisfied customer. This is recognized in the common saying that the satisfied customer is the best advertisement. Such a customer anticipates satisfaction to come from future dealings with the business, and by revealing his state of mind to his friends in conversation may lead them to anticipate a similar satisfaction from the transactions they may have with the business.

Advertising, by promising satisfaction in a way that gives the reader assurance that he will find the service satisfactory in every way, will help to create good will. But good will can not be built up and maintained by advertising, unless it is backed up by satisfactory service. Advertising can merely supplement proper service as a means of creating good will, it can not take the place of it.*

In order that good will may be built up for a particular line, the goods must have some distinguishing feature, or trade mark, which will attract attention, and which may be easily remembered and recognized. The goods must have such quality that their merits will be firmly associated with the distinguishing feature, or trade mark, in the mind of the customer. Such association will be estab-

*See "Creating Good Will" and Psychology of Advertising."

lished by actually purchasing and using the goods with satisfaction. One may be led through advertising to associate the distinguishing feature or trade mark with the merit for which it stands. If the trade mark has a feature which will suggest the value-giving qualities of the article, that characteristic of the trademark will in itself serve as a valuable means of advertising the article (Compare "Keen Kutter" tools). However, such a trade mark is very likely to be descriptive, so that it will be impossible to secure legal protection for it. Advertising the trade mark in such a case may merely build up business for unscrupulous competitors who will appropriate it, or imitate it.

The property created by establishing good will is purely psychological. It exists solely in the minds of the public in the form of knowledge about the thing, and of a predisposition or inclination to purchase it, and to experience satisfaction in using it. It is a predisposition to experience satisfaction which has developed from uniformly and repeatedly experiencing satisfaction.

Good will for a meritorious article which has a distinguishing feature or trade mark is readily transferable.

Good will for the service rendered in supplying merchandise is not so readily transferable. It is attached partly to the representatives of the firm, partly to the firm. Such good will may be lost through the death or transfer of persons to other fields of action.

Fixed habit of demand can not be established for articles used only at rare intervals. The most valuable good will can be established for articles required for daily use.

The value of the good will depends upon the number of actual and possible consumers, and on the value they place on the service, and on the fixity of the habit of using as determined by the length of time in use, on the difficulty possible competitors would encounter in entering the field, etc.

CHAPTER XXVII

TEMPERAMENTAL QUALITIES, DISPOSITION, AND CHARACTER

Temperamental qualities and disposition are habits of responding to surrounding influences which are so general in their nature that they tend to influence and give their peculiar character to all conduct. Temperamental qualities have their origin in feeling, emotion and sentiment. When these affective elements are aroused, impulses to activity accompany them. These affective and volitional tendencies have their origin in instinctive tendencies and are developed into habit through experience. The temperament and disposition thus developed constitute character.

As temperament and disposition have been developed from native impulses through experience, some tendencies have been strengthened and others repressed. However the native bent will color the final product. The natural pessimist may lose some of his pessimism, but will hardly become an optimist. It is doubtful whether adversity will ever make a pessimist out of one who has naturally a strongly optimistic tendency.

From ancient times the various temperaments and dispositions observed in men have been classified under four heads: the sanguine, the phlegmatic, the choleric, and the melancholic.

The sanguine person is optimistic, self-satisfied, impressionable or suggestible and sentimental. He is weak willed and changeable, broad in range of thought, but superficial and inclined to jump at conclusions.

The choleric is quick in temper, intense in feeling, fanatical and suspicious. He has a strong will, is full of energy and is impatient of opposition. He is narrow in his range of thought and has his dominant interests in the objective world of practical affairs.

Suggestion is most effective in influencing sanguine and choleric men.

The phlegmatic is unemotional or apathetic, or well-balanced emotionally, even-tempered persistent, thinks before he acts and is intellectual in attitude.

The melancholic is depressed in feeling, pessimistic, suspicious, brooding, irritable and obstinate.

The four well-recognized differences in temperament and disposition may be combined to make the many different characters manifested by men.

As the mind's activities may be classified under the three headings,—will, feeling, and intellect, so the qualities of character may be arranged according to the various types of these activities. By rearranging the above qualities according to their psychological character, and adding a few others, we get the following classification which is more in accordance with modern psychology:

Qualities of will: self-reliant or diffident, tractable or stubborn, positively or negatively suggestible, industrious or lacking in application, persevering or fitful in

work, executive or directive, or looks to others for guidance, etc.

Qualities of feeling: feelings easily aroused or apathetic, even tempered or easily provoked, bold or timid, strong or weak, generous or selfish, sympathetic or cold, conscientious or unscrupulous, cheerful, or morose, idealistic or materialistic, optimistic or pessimistic, broad or narrow in range of interests, etc.

Qualities of intellect: superficial and quick, or slow, profound and quick, or slow, theoretical or practical, originative and inventive, or receptive and reproductive, etc.

Individuals may be classified into several distinct types according to the way in which they receive information imparted to them.

One type of mind discriminates and grasps the superficial qualities or features of the elements presented to him, without perceiving to any considerable extent their significant interrelations or relations to previously acquired knowledge.

A second type grasps the essential qualities and interconnections of the matter presented to him, but does not perceive the significant relations between the presentation and a well organized fund of previously acquired knowledge.

A third type grasps the essential qualities and interconnections of the presentation. He also brings these essential qualities and inter-connections into relation with a rich fund of associatively reproduced knowledge and experience which has been well organized. He appraises it in the light of past experience.

A fourth type does not go through complicated intellectual processes but is influenced rather by immediately aroused feelings and impulses.

Suggestion may be used effectively in influencing the first, second and fourth types. More cogent reasoning will be required to influence the third type.

CHAPTER XXVIII

DEVELOPING CHARACTER AND PERSONALITY SUCCESS DEPENDS UPON CHARACTER

The efficiency of a man in any line of business depends in large measure on the character he has formed. From his character come his strength and skill in influencing men and the respect he is able to inspire in the men with whom he comes in contact. The factors which are effective in inspiring respect and confidence are traits of character manifesting themselves, in subtle almost indescribable ways, in expression, words, tone, and acts. Through suggestion one's character impresses itself on others, whether he wishes it or not. Holding the good will of people with whom one does business depends largely upon the treatment accorded them. The treatment will be as the character is. The character can not be bad and the acts regularly good. Good character is manifested in habitually according the right treatment to others.

Character grows out of the native tendencies and impulses, the instincts and interests which we have already discussed, as they are developed into habits by the material and social environment. The objects to which our native impulses attach themselves, and the form which their development takes, depends upon educational influences, taking them in the broad sense which includes all external influences which affect our life.

A man stamps his true value on himself. Hence he must be what he wishes men to take him to be. No mask, or make-up, or attempt to play a part, will long prevent the inner man from expressing itself, through suggestion, on those with whom we deal. The world will take a man at the value he places on himself, provided he is not trying to float a lot of watered stock. One should strive rigorously and unflinchingly to be and do the things he ought to be and do.

Preparation for business efficiency consists in large part of developing character and personality. Psychology is merely a descriptive science. It is interested solely in telling how the mind works, and how character is developed. As a science it has no concern to decide whether any particular habit is good or bad. To find out what traits of character are desirable we must consult the conscience of the individual, the experience of society, educational theory, ethics, and religion. In the last analysis it will be found that the so-called bad acts are tabooed because they bring bad results. The good traits of character are so considered and esteemed because they further individual and social welfare. The best traits of character are the traits which make for the highest success. The traits which make for success are called positive, while the traits which make for failure are called negative.

Among the positive traits of character are: honesty, industry, care of bodily well-being, cleanliness, perseverance, thoroughness, punctuality, ambition, open-mindedness, thinking for one's self, progressive spirit, leader-

ship, ambition, confidence, courage, cheerfulness, optimism, self-control, temperance, truthfulness, obedience, courtesy, sympathy, civility, loyalty, etc. The reader can add to this list as he pleases. A little reflection will convince him that he would regard none of the virtues as traits or elements of character, unless they were habitually manifested in conduct.

To find the strong and weak points in one's character requires careful and honest self-criticism. Much will be revealed in the advice of friends, the criticism of enemies, the treatment one receives from business associates, and one's success in dealing with others. In forming his character one should be guided by the ideal of self-realization previously discussed. He should aim at an harmonious development of character and efficiency in all lines, with special attention to the matters with which he is most concerned.

Since a man's character is made up of native impulses developed into habits of thinking, feeling, and willing, the form that his character takes is to a large extent under his control. One can change his character by changing his habits. To give up old habits and form new ones one must resolutely refuse to yield to the tendency to act in accordance with the old habit. Just as resolutely, and unhesitatingly and invariably he must improve every opportunity to act along the line of the new habit he desires to form. This is so difficult that it is necessary to get the strongest possible hold on one's self at the start. But it grows much easier to act in the new way as time elapses and the habit gets better formed. The new way

which at first required painful effort finally becomes pleasurable. It will finally require effort to act contrary to the new habit. The most difficult thing in forming a new habit is to get strength and resolution enough to jerk one's self out of the old rut and get a good start in forming a new one. In time, the habits will become a second nature stronger than the original nature. Do not concern yourself with the undesirable habit you wish to eliminate from your character further than to refuse to give attention to the impulse to act along that line, or to allow the impulse to pass out into action.

SELF-CONFIDENCE

To make it clear how one can develop the more complex traits of character, and attitudes of mind, let us consider self-confidence which is of the utmost importance in every line of work. A firm spirit, manifested in confident and self-reliant attitude, and in decisive action, compels respectful and even considerate treatment from others. Show fear and you invite others to impose on you. There is much truth in the saying that men can win because they believe they can win. Energy in action follows naturally from self-confidence. To develop the self-confident feeling and bearing, decide carefully what you wish to do, and how to do it. Be thorough and painstaking in your preparation. Keep your purpose in view. Be on the alert for new points of view, new ideas and new light on old ideas. You will thus acquire a fund of ideas and experience which will make you master of your line. Give yourself good reason to think well of your-

self and then think well of yourself. You will thus develop self-confidence and initiative. Then do not stand around hesitating and irresolute. Go to work with an energy that never falters or turns aside. Where there is a will there is a way.

Don't harbor feelings of doubt, or dwell on thoughts of inefficiency and failure. Most fears are groundless. Still more, are worse than useless. By dreading a thing you will be likely to contribute to bringing it to pass, and you will certainly increase its ill effects when it comes.

Do not let your thoughts dwell on your shortcomings or chances of failure. A difficult situation, once squarely faced, loses most of its terror. Overcome any tendency to diffidence or self-distrust by keeping your thoughts fixed on what you have to do, not on yourself. Keep before you the advantage and satisfaction which will come from succeeding. Study your failures only to find out how you can increase your proficiency, and then forget them. Think, instead, of future success. Suggest to yourself frequently "I am able to succeed. I will be self-confident. I will succeed."

To impress your self-confidence on others, manifest in your work optimism, courage, confidence in your ability to succeed, intense earnestness, enthusiasm and perseverance. Work without hesitation, in a thorough and honest manner. Avoid over-tension and convulsive effort, as they manifest weakness and involve waste of energy. Give the impression of having plenty of time to accomplish your work. Appear confident of being able to handle the situation satisfactorily.

If you wish to be a successful man, you must assume the mental attitude and manner and bearing of a successful man. The successful leader of men shows self-reliance and conscious power in his manner, conversation, and carriage. He impresses men as believing in his ability to do great things. Men have confidence in one who believes in his own ability. They distrust one who lacks confidence in his own powers to secure good results.

PERSONAL MAGNETISM

This quality is so complex in its character as almost to defy analysis and explanation. The person who is described as possessed of magnetism will be found to manifest many of the following traits. He dresses tastefully in good clothes, well pressed, and cleaned, well kept shoes, and clean linen. He is well shaved and bathed and well groomed. He speaks distinctly with a pleasant and well modulated voice. His gestures and bearing are pleasing. He shows courtesy and politeness by doing what is generally recognized as good form. Shows consideration for others, and interest in their welfare, and in what they do and say. He has tact and avoids over-familiarity and weak flattery. He is cheerful and cultivates the art of pleasing. He does the right thing, in the right way, and at the right time. He has easy confidence in himself, but is not conceited. He appears successful, shows mastery of his business and enthusiasm for it. At the same time he is interested in many other subjects, and well informed about them.

LEADERSHIP

Prestige is an important factor in leadership. We have previously indicated the things which give prestige to a man. Personal magnetism, which we have just discussed, makes for strength in leadership.

Success in leadership is attained through ability to determine what should be done, and ability to make one's suggestions effective in influencing men to do it. Attractive personality, strength of character, complete faith in one's self, clearly manifested confidence and enthusiasm, and evident mastery of the situation make very potent suggestions of the subconscious sort on those with whom one deals. Coupled with these must be resolute, persistent, aggressiveness in overcoming obstacles and in coping with antagonism.

Laziness is contagious by suggestion. So are enthusiasm and energetic activity. An enthusiastic, energetic, efficient manager can inspire confidence and ambition throughout a large force of men. He will keep in touch with the efforts of each man, helping them with their difficulties and congratulating them on their successes. Sometimes a helpful spirit of emulation may be aroused by holding the achievements of the more successful up before the others. The successful leader can set free springs of energy in his men which they could not tap if working alone.

EFFICIENCY AND SUCCESS

Honesty, frugality and hard work contribute largely

to business success. But they are not enough to insure unusual success. Natural ability must be developed into capability of employing material things and men advantageously as means for the attainment of business success. One must have vision as to a goal to be striven for, and ability to see where opportunity lies.

The efficient business man must be able to recognize in other men the ability which makes for success. He must build up an organization composed of men who have the ability to see the end to be gained, and expert knowledge and skill, and the will to work in harmony to attain it. As long as a business depends on the continued activity of the man who created it, it is a one-man success, not a business success.

The efficient man does not make the financial gain of business his final goal. He makes his business render service to others in due proportion to the profit he realizes from it. While business success is an end, it is, as was pointed out before, a means to the realization of other ends.

PERSONALITY, THE MANIFESTATION OF CHARACTER

It is true that "as a man thinketh in his heart, so is he." A more important truth is "As a man thinketh in his heart so will he be." A right ideal truly visioned, and its attainment strongly desired, will awaken and stimulate the development of latent or dormant capacity. Steadfast adherence to the visioned purpose, manifested in efforts intelligently guided, will transform character, and personality which is the manifestation of character. To

develop a forceful personality, apply yourself steadfastly to the formation of the underlying habits.

“Whate’er you’d do or wish to be, begin it ;

For boldness hath strength and power and magic in it.”

Prompt and vigorous action follow from clear insight, strong feeling, and the habit of acting promptly and vigorously, when the decision is reached.

CHAPTER XXIX

HABIT AND ADAPTABILITY

We become strongly attached to our old habits and resent anything which requires us to change them. Men who are supervising the work of others, or trying to influence their actions, should realize this, and make allowance for it when new and improved ways of doing things are being introduced. Just as it takes effort to get a wagon out of the deeply worn ruts of a country road and to wear a new and smoother and better track, so it will require painful and painstaking effort for men to get themselves out of their old ruts of action and to acquire better habits of doing things. One circumstance which should console them in making the effort, is that the new habits when thoroughly acquired will, in turn, become pleasureable ways of acting.

Habit always counsels to let well enough alone. To get a man out of such a rut one will have to show that the new way is so much better that it will pay to take it up. In doing this, one may at times have to fire some hot shot at the pestilential dry rot of habit, which is ever threatening to destroy the life of business. In any kind of business one is ever liable to get to running in a rut which will carry him far out of the line of progress. The times are constantly changing and we must change with them. One who does not grow and keep up with the times will ultimately fail.

As a natural result of the coming on of old age, the brain cells tend gradually to lose their plasticity or adaptability. This means that they are becoming unable to take on the modification in structure, or function, which is necessary in order to form new habits. As one grows in years there is great danger that he will grow still more rapidly in disinclination to form new habits. A man finally reaches a stage at which he can no longer adapt himself satisfactorily to the new ideas, or to the new ways of acting required by a changing environment. He can not develop the feeling of being at home in new social, business, or political surroundings. When one reaches this stage, he is entering upon old age, regardless of the wrinkles on his face, the gray hairs on his head, or the number of years he has lived.

Is it possible for one to postpone this unwelcome loss of adaptability? One is not old until he ceases to be able to think new thoughts and form new habits. One can do much to overcome the growing inertia of advancing years by striving ever to bring new ideas into his mind and to apply them in his business. One must not be content to live in the present or in retrospect. One who has kept his mind and character developing continuously, will find his capacity for development continuing.

One ceases to live to the extent that he ceases growing in mind and character. One who is content to rest on his oars, and drift with the current, will gradually lose his capacity to row upstream. The only one who can keep on growing is the one who has continued to grow. One who takes the progressive attitude and forms the

progressive habit will find that his capacity for growth and adaptation will persist far into what would otherwise be the declining years of life.

Some men reach advanced old age in all lines comparatively early in life. They are either foolishly satisfied to consider that they have finished the course in the school of knowledge and experience, or they are unfortunate victims of arrested development. Some men stop developing in some lines, but continue to grow in others. In the lines in which they remain progressive they have early gotten rid of the idea that final truth or perfection can ever be attained. They have regarded their education as incomplete. They regard present knowledge, skill and belief, existing traditions, customs and institutions as still unperfected. They carefully preserve the good, but give it up for a better, when an improvement can be found. The test for an improvement is a more perfect fitness, or a new fitness to suit changed conditions. The wisest progressive is the really live progressive who is old in years.

The man, who seems to draw from the inexhaustible spring of perennial youth, is the man who has maintained a habit of growing in wisdom and changing in attitude, along with the steadily changing current of events. The growing man is the man who keeps abreast of the times, or perhaps leads in the development of his own business. He has mastered lines of business activity closely related to his own. He thus has valuable and inexhaustible resources from which he can receive suggestions which will prove helpful in his special line of business. His mind is

alert to the developments in many fields of knowledge. He has kept alive the optimistic spirit of youth, and manifests a helpful interest in the movements for social, political and civic betterment.

As a result of the lessening plasticity or adaptability of the nervous system the acts of men have an inevitable tendency to follow the ruts of old habits. The growing power of habit on each generation, as its members advance in age, is the force which makes for conservatism and checkmates unwise radicalism in business, social, and political matters. Traditional ways of thinking, and customary ways of doing, become venerated precedent. They come to be regarded as having moral sanction. The conventional is the respectable. Men grow to feel discomfort in changing and hence to shrink from change. They come to dread and to try to prevent what would otherwise make for wise advancement. It is the arm that is stiffening with age that pulls back most fearsomely on the reins of progress. The predominance of men who are old, in the sense in which age is explained above, in managing any enterprise, will tend to develop conservative policies. Long standing usage has prestige and sanctity in their regard.

Habit and the conservatism, resulting from habit are the bulwark of the vested interests. The superior business and social position of those who direct these interests gives prestige to the conservatism they foster, adds to its suggestive force, and tends to make the conservatism be regarded as good policy, and progressivism as dangerous. Proposed innovation, which comes without

such prestige, tends to be regarded as bad form and vulgar. Our natural revolt from departing from familiar ways is strengthened by suggestion coming from the self-interested conservatism of the vested interests.

PROGRESSIVISM AND CONSERVATISM

The leader in progress in knowledge, in business practice or in industrial skill is likely to be applauded. Here progress gives results whose value can be readily determined. A very evident self-interest tends to keep men progressive along these lines. One who promotes progress in general welfare is dealing with matters to which a proper valuation is less easily given. Innovations which would be really progressive and beneficial are hard to put through, unless properly accredited with the authority of the so-called superior classes.

Progressivism has much resistance to overcome when it has to make its way against the opposition of the classes having superior social, political, and business standing. These classes are often accredited with a superior authority which they do not rightly possess. They may be biased by habit, by self-interest, and by party loyalty. Even when their influence is thus biased, it has great weight. It works in conjunction with the natural tendency of men to resist the discomfort and the feeling of adriftness which accompany the changing of habits and customs. Some men feel more shame in doing the unconventional thing than they experience in doing the immoral thing. For similar reasons the leader in moral,

social and political progress will meet with inevitable scorn, ridicule, and persecution.

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